Hell: A Vision from within

Introduction

Praise be to Allah, the One Whom we ask for assistance and forgiveness. We ask for Allah's refuge to secure us from our own evil selves, our wrong doings, and misdeeds; for whomever Allah, His Almighty guides and leads will never go astray, and whomever Allah, His Almighty misleads will never find the right path. I, also, testify that there is no God but Allah, the Only, who has no partner, and I testify that Muhammad is His prophet and His slave. {يا أيها الناس اتقوا الله حق تقاته ولا تموتن إلا وأنتم مسلمون.}(آل عمران:١٠٢)[١]

{يا أيها الناس اتقوا ربكم الذي خلقكم من نفس واحدة وخلق منها زوجها وبث منهما رجالا كثيرا ونساء واتقوا الله الذي تساءلون به والأرحام إن الله كان عليكم رقيبا.}(النساء:١)[٢]

{يا أيها الذين آمنوا اتقوا الله وقولوا قولا سديدا يصلح لكم أعمالكم ويغفر لكم ذنوبكم ومن يطع الله ورسوله فقد فاز فوزا عظيما.} (الأحزاب: ٧٠-٧١)[٣]

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[١] "O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him Always,] and die not except in a state of Islam (as Muslims) with complete submission to Allah." (٣. ١٠٢)

[٢] "O mankind! Be dutiful to your Lord, Who created you from a single person (Adam,) and from him (Adam) He created his wife (Eve,)and from them both He created many men and women, and fear Allah through whom you demand your mutual (rights,) and (do not cut the relations of) the wombs (kinship) Surely, Allah is Ever an All-Watcher over you" (٤. ١)

١. At the Beginning of the Road: Paradise was the Goal

I was on the first steps of the path, the path of Islam, which was at my early youth, gratitude and praise be to Allah. I used to consider paradise as the place that I should be working for. Probably, not only my hope, but also my feelings were that I deserved it! I had the feeling that the mere idea of hell and the thought of escaping from it was not applicable to a person of my hard work and prayers, for such a person as I am does not belong there, by Allah's will, and will not enter it. Therefore, such a person does not have to fear it or to keep on asking Allah to save him from it. However, If he does so, then he is only following prophet Muhammad, Allah's peace and blessings be on him, and imitating him, who himself asks to be saved from Hell, with the assurance that he is not one of its inhabitants. I have often felt, when I used to ask for Allah's forgiveness, that I haven't committed deeds that call for a so long regret, or a so much sorrow; Allah has enabled me to give up, and apologize for the sin that I have committed. This is repentance enough.

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[٣] "O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger صلى الله عليه وسلم he has indeed achieved a great achievement (i.e. he will be saved from the Hell-Fire and made to enter Paradise.)" (٣٤. ٧٠-٧١)

I have continued thinking in such a way for quite a period of my religious life. Then, when I began comprehending The Holly Qu'oran, realizing the true meaning of faith, the true meaning of sin, and started studying the morals of the prophets, the virtuous men, and the men of faith, the previous feeling of security started to disappear slowly. My prime and final worry circulated totally around escaping hell, and escaping what comes before it of painful torture. As for heaven, the whole heaven, namely paradise, there are other measures, and efforts that my will, power, and devotion were way below. Moreover, if I cry over the sins that I have committed, from this day until I die, my sorrows will not be enough, and if Allah’s mercy does not over shadow me with His forgiveness, then I will be one of the losers. So how did that happen?

٢. Comprehending the Meaning of Sin

A number of items caused me to go over my previous thoughts and look at the subject from a new perspective. The first reason that awakened my awareness of my previous perceptions concerning heaven and hell, at the start of my path, was my understanding of the meaning of sin, and that disobeying Allah was an enormous matter. One of the reasons of triggering such an understanding was a sentence by a virtuous man that says: “Do not think of how small the sin is, but think of whom you have disobeyed.”

I have found the proof of the previous sentence in the qualities of the references and holly names of Allah, indicating His perfection, His gifts, and His generosity upon His creatures. His right, also, to be truly feared, obeyed and not revolted against, thanked and not denied the right to be worshipped, and to be remembered and not forgotten. Who could perform all of those obligations, as they should be? I found out that Allah, His Almighty, warns His creatures of His punishment, and punishes for sins, tiny or great. I became certain that Allah's rights over His creatures are mightier and bigger than all the duties He asks from them, and that all are subjects to His Mercy and ready at His orders, and that His Almighty,

{ لا يعذ ب عذابه أحد و لا يوثق وثاقه أحد. }(ق: ٢٥-٢٦)[٤]

٣. Why Is Sin a Serious Crime?

Sin is indeed very great in itself for it is a rejection to an order from God the One and Only, the Creator of the skies and earth, the Creator of everything. He is the God and the Owner of everything. He is the One to whom everything else is a subject. To Him everything is base and low. He is the Domineering over His creatures. He is all wisdom and all experience, who is aware of every matter, be it minute or big. He is the One knowing each person's deeds, and is aware of every particle in the skies or on earth. The greatest angels

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[٤] "So on that Day, none will punish as He will punish. And none will bind as He will bind."(٩٠. ٢٥-٢٦)

fear Him, His Almighty, and the skies are about to explode of fear.

Allah is the One who holds the skies in their places, and the earth in its own orbit. None of His creatures know anything about Him, yet He is aware of whatever goes on within the minds of His creatures. He knows their wishes and the temptations within His creatures' hearts. He is the One who is all mercy and all knowledge, and accepts nothing from His creatures but total submission and complete surrender to Him.

Allah is the One who is generous with His creatures and worshipers, His generosity is endless and His gifts are bountiful. He humiliates whomever He wishes of His creatures a matchless humiliation. He punishes whomever He wishes of His creatures, a matchless and an unimaginably endless punishment: {فيومئذ لا يعذب عذابــه أحد و لا يوثق وثاقــه أحــــد.}(ق: ٢٥-٢٦)[٥]

He is The God who has restricted creation and the power of will to Himself; non-but He creates. Non but Him has the ability to create a minute atom, a tiny grain, or a fly. He is The One who can please His creatures or harm them. Non but His Holly self that can please His creatures or harm them according to His own non-negotiable will. He is The God, whose creation of the earth and the skies did not tire Him the least, and whose control over them and keeping them in their specified, and designated places and orbits does not cost Him the least of fatigue.

Who else but Allah can keep the sun in its designated and specified orbit? Whoever else but Allah

[٥] Refer to Note No. ٤

who could keep the moon, the planets, and the galaxies circulating within their own orbits? Who created such a precision? Allah says: {إن الله يمسك السموات والأرض أن تزولا ولئن زالتا إن أمسكهما من أحد من بعده إنه كان حليما غفورا}(فاطر: ٤١)[٦] Therefore, He is the owner of all, The organizer of the whole universe, non has assisted or helped Him creating the universe, or keeping it. He is The creator of everything in this universe, its keeper, and its protector. He is The One who can destroy the order of this universe, and replace the earth and the skies whenever He wishes. Allah says: { إذا السماء انفطرت. وإذا الكواكب انتثرت. وإذا البحار فجرت. وإذا القبور بعثرت. علمت نفس ما قدمت وأخرت. }(الإنفطار: ١-٥)[٧] Allah, His Almighty, also says: {إذا الشمس كورت. وإذا النجوم انكدرت. وإذا الجبال سيرت. وإذا العشار عطلت. وإذا الوحوش حشرت. وإذا البحار سجرت. وإذا النفوس زوجت. وإذا الموءودة سئلت. بأي ذنب قتلت. وإذا الصحف نشرت. وإذا السماء كشطت. وإذا الجحيم سعرت. وإذا الجنة أزلفت. علمت نفس ما أحضرت.}(التكوير: ١-١٤) [٨] His Almighty also says:

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[٦] "Verily! Allah grasps the heavens and the earth lest they move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving."

[٧] "When the Heaven is cleft asunder. And when the stars have fallen and scattered. And when the seas are burst forth (got dried up). And when the graves are turned upside down (and they bring out their contents.) (Then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds.) (٨٢: ١-٥)

[٨] "When the sun Kuwirat (wound round and lost its light and is overthrown.) And when the stars shall fall; And when the mountains shall be made to pass away; And when the pregnant she-camel shall be neglected; And when the wild beasts shall be gathered together; And when the seas shall become as blazing Fire or shall overflow; And when the souls shall be joined with their bodies; And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned. For what sin she was killed? And when the written pages of deeds (good and bad) of every person shall be laid open; And when the heaven shall be stripped off and taken away from its place; And when Hell-Fire shall be kindled to fierce ablaze. And when Paradise shall be

{إذا السماء انشقت وأذنت لربها وحقت وإذا الأرض مدت وألقت ما فيها وتخلت وأذنت لربها وحقت.}(الإنشقاق: ١-٥)[٩]

This God, The Almighty, has described himself in the holly Qu'oran saying: {إن ربكم الله الذي خلق السموات والأرض في ستة أيام ثم استوى على العرش يغشي الليل النهار يطلبه حثيثا و الشمس و القمر و النجوم مسخرات بأمره ألا له الخلق و الأمر تبارك الله رب العالمين.}(الأعراف: ٥٤)[١٠] His Almighty said also: {الله لا إله إلا هو الحي القيوم لا تأخذه سنة و لا نوم يعلم ما بين أيديهم و ما خلفهم و لا يحيطون بشيء من علمه إلا بما شاء وسع كرسيه السموات و الأرض و لا يؤده حفظهما و هو العلي العظيم.}(البقرة: ٢٥٥)[١١] In another *Surrah*, in the holly Qu`oran, Allah says: {الله الذي خلق السموات و الأرض و ما بينهما في ستة أيام ثم استوى على العرش مالكم من دونه من ولي ولا شفيع أفلا تتذكرون. يدبر الأمر من السماء إلى الأرض ثم يعرج إليه في يوم كان مقداره ألف سنة مما تعدون. ذلك عالم الغيب و الشهادة العزيز الرحيم. الذي أحسن كل شئ خلقه و بدأ خلق الإنسان من طين. ثم جعل نسله من

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brought near, (Then) every person will know what he has brought (of good and evil.) (٨١: ١-١٤)

[٩] "When the heaven is split asunder, And listens and obeys its Lord, -and it must do so; And when the earth is stretched forth, And has cast out all that was in it and became empty, And listens and obeys its Lord, -and it must do so."(٨٤. ١-٥)

[١٠] "Indeed your Lord is Allah, Who created the heavens and the earth in Six Days and then He Istawa (rose over) the Throne (really in a manner that suits His Majesty.) He covers the night with the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command, Surely, His is the Creation and Commandment. Blessed be Allah, the Lord of the A`lameen (mankind, jinns, and all that exists.)"(٧. ٥٤)

[١١] "Allah! La ilaha illa Huwa (none has the right to be worshipped but He,) the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great."(٢. ٢٥٥)

سلالة من ماء مهين. ثم سواه و نفخ فيه من روحه و جعل لكم السمع والأبصار والأفئدة قليلا ما تشكرون .} (السجدة : ٤-٩)[١٢]

His Almighty also says: { الله الذي خلق السموات والأرض وأنزل من السماء ماء فأخرج به من الثمرات رزقا لكم وسخر لكم الفلك لتجري في البحر بأمره وسخر لكم الأنهار. وسخر لكم الشمس والقمر دائبين وسخر لكم الليل والنهار. وآتاكم من كل ما سألتموه وإن تعدوا نعمة الله لا تحصوها إن الإنسان لظلوم كفار}(إبراهيم: ٣٢-٣٤)[١٣] Therefore, disobeying such a holly, almighty, and all power God is a great issue, and violating the obligations towards Him is truly a great sin.

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[١٢] "Allah, it is He Who has created the heavens and the earth, and all that is between them in six days. Then He Istawa (rose over) the Throne (in a manner that suits His Majesty.) You (mankind) have none, besides Him, as a Wali (protector or helper) or an intercessor. Will you not then remember (or be admonished?) He arranges (every) affair from the heavens to the earth, then it (affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning. That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful. What made everything He has created good, and He began the creation of man from clay. Then He made his offspring from semen of no value fluid (male and female sexual discharge.) Then He fashioned him in due proportion, and breathed into him the soul (created by Allah for that person,) and He gave you hearing (ears,) sight (eyes,) and hearts. Little is the thanks you give!

[١٣] "Allah is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you, and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you. And He gave you of all that you asked for, and if you count the Blessings of Allah, never will you be able to count them. Verily! Man is indeed an extreme wrongdoer. (١٤: ٣٢-٣٤)

٤. Allah’s rights over His creatures are much more than what He orders them to do.

Another fact which makes violating Allah’s orders a very great issue, and a great sin is that Allah’s rights over His creatures are much more than what He orders them to do. Allah is the creator of all creatures. He is The One who takes care of their affairs. He is The One who bestowed upon them the gift and the blessings of being at the beginning. Every other blessing later on is from Him, His Almighty. He is the One and Only who is all giving to all of His creatures. He is The One who nourishes and educates them with His mercy. They have no god but Him, and no creator but Him.

Whatever Allah orders His creatures to perform is His own right upon His creatures; He created them, and initiated their livings from nothing. Yet, Allah the Almighty does not order them to do but what can be done. He also orders His creatures to follow what is for their own benefit. Moreover, when Allah orders them, He does so while He is in no need for their worship. In fact, worshipping Him is one of the gifts He bestows upon His creatures, for it is the cause for their purging from their sins, and lifting them to a higher level. It is also a reason to bestow upon them His mercy, forgiveness, and reward. Consequently, the sin of the person who disobeys is of a very great magnitude. It is an overwhelming sin, since it is a revolt against The God who has given plenty, treated His creatures with the utmost generosity, created, bestowed upon His creatures, and who is the most merciful with His creatures.

٥. Islam is the only religion that Allah accepts from His creatures.

The only religion that Allah accepts is Islam, which means a total, complete, and unconditional submission to Allah, by believing in Him and complying with His orders. Allah, His Almighty, says: { إن الدين عند الله الإسلام.}(آل عمران: ١٩)[١٤] Allah also says: {ومن يبتغ غير الإسلام دينا فلن يقبل منه و هو في الآخرة مـــن الخاسـريـن.}(آل عمران: ٨٥)[١٥]

Islam is the religion that Allah accepts for His creatures, { ورضيت لكم الإسلام دينا.}(المائدة: ٣)[١٦] It is the religion of the angels, and every obeying creature. Allah says: {يخافون ربهم من فوقهم و يفعلون ما يؤمرون.}(النحل: ٥٠)[١٧] It is also the religion of the skies and the earth. Allah says: { ثـــم استـــوى إلى السمـــاء و هي دخـــان فقـــال لها وللأرض أتيـــا طوعا أو كرها قالتـــا أتينا طائعـــين.}(فصلت: ١١)[١٨] As for those creatures that do not willingly obey Him, then they

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[١٤] "Truly, the religion in the Sight of Allah is Islam." (٣: ١٩)

[١٥] "And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers." (٣: ٨٥)

[١٦] "And have chosen for you Islam as your religion." (٥: ٣)

[١٧] "They fear their Lord above them, and they do what they are commanded." (١٦: ٥٠)

[١٨] "Then He (rose over) towards the heaven when it was smoke, and said to it and to the earth: 'Come both of you willingly or unwillingly.' They both said: 'We come, willingly.'" (٤١: ١١)

obey Him forcibly: {أفغير ديـــن اللـــه يبغـــون و لـــه أسلم من في السموات و الأرض طوعا أو كرها و إليه يرجعون.}(آل عمران: ٨٣)[١٩]

٦. Denying Allah's message and advice is a blasphemy, and refusing His orders is a blasphemy too.

Whoever denies Allah's messages, or any of the divine secrets that He has informed us of, then he has blasphemed. Also whoever rejects Allah's orders and refuses to comply with them because of obstinacy or pride, then he has blasphemed also. The first sin that Satan committed against Allah was of the first type; he rejected an order, and a command. Allah, His Almighty has ordered him to prostrate to Adam, but he said: {قال ءأسجد لمن خلقت طينا.}(الإسراء: ٦١)[٢٠] Satan, Allah's curse be upon him, has not denied any of Allah's divine secrets or His Almighty's powers, his sin revolves around a refusal to obey an order from Allah, His Almighty due to arrogance and pride. Satan thought that such a command conflicts with reason, for how could it be that the better prostrates to a creature of a lower quality; after all, he was created from fire while Adam was created from earth. Satan's

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[١٩] "Do they seek other than the Religion of Allah (the true Islamic Monotheism-worshipping none but Allah Alone,) while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned. (٣: ٨٣)

[٢٠] "He said: 'Shall I prostrate to one whom You created from clay?'" (١٧: ٦١)

reasoning is very wicked and wrong. Therefore, when Satan insisted on his decision, Allah, His Almighty, ordered him to leave Heaven, cursed him forever, and denied him His mercy. Satan's sin was a refusal to comply with a divine order; as a result he blasphemed, and was denied Allah's mercy.

The second sin was committed by Adam when he, forgetfully and unintentionally, violated Allah's order, as Allah The Almighty says: {ولقـــد عهــــــدنـــا إلى آدم مــــن قبـــل فنـــسي و لـــم نجـــــد لـــــه عزمـــــا.}(طه: ١١٥)[٢١] Furthermore, Adam did not insist on his violation or even tried to justify his actions, for he immediately apologized and offered his repentance to Allah, The Almighty. Allah, His Almighty describing the incident, says:

{و ناداهما ربهما أ لم أنهكما عن تلكما الشجرة و أقل لكما إن الشيطان لكما عدو مبين. قالا ربنا ظلمنا أنفسنا وإن لم تغفر لنا وترحمنا لنكونن من الخاسريــــــــــــن.}(الأعراف: ٢٢-٢٣)[٢٢]

When Adam and his wife admitted to their sin, repented instantly, and asked for mercy, Allah, His Almighty, accepted his apology and helped him follow the right path.

Anyone investigating Adam's guilt, finds out that it was a violation of a divine order only, for eating from a tree in heaven is not a sin by itself, has it not been a violation against Allah, the One who ordered Adam not to eat from that particular tree.

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[٢١] "And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power." (٢٠: ١١٥)

[٢٢] "And their Lord called out to them: 'Did I not forbid you that tree and tell you: Verily, Satan is an open enemy unto you?' They said: 'Our Lord: We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.'" (٧: ٢٢-٢٣)

٧. Worshipping Allah and being devoted to Him means obeying His orders whether reasonable to us, human beings, or non-reasonable.

Worshipping Allah is obeying His order, be it trivial or of a great importance, whether it makes sense to the human beings or not, for Allah, His Almighty, is aware of what He is allowing, and forbidding. In other words, a truly religiously devoted human being cannot be so devoted unless he obeys, non-negotiable, without hesitation, or reconsideration of his creator's orders. A human being should not even consider posing questions such as: Why has He ordered me to do this? Why has He forbidden me from doing that? For if a creature follows only what his common sense allows, then his adherence is to his common sense and reasoning, not to his god, creator, and benefactor.

A human being follows what his mind and his heart dictate upon him when deciding on the most intricate matters concerning his life and body, better yet, a human being could go the hardest way if his whims, or emotions drive him there. Therefore, if obeying Allah is controlled by the whims of the mind, the heart, or the emotions, then the ones that are truly worshipped are the mind, the heart, and the emotion, but not Allah His Almighty. That is not the case with true worship, for a true worshiper should obey his God against the whims of his mind, his heart, and his emotions.

As a matter of fact, Islamic religion is based upon the denial of whatever the self likes, favors, and prefers, and also a denial of whatever accords with the human beings' opinion: That is the true worship of Allah. However, there could be some items in the religion that coincide with the human beings' reasoning. But Allah, His Almighty, wishes His creatures to worship Him according to His own rules and regulations, not according to what they see with own eyes, reason with own minds, or what their hearts desire.

٨. Abraham, peace be upon him, is the paragon and the example of the immediacy of performing Allah's, The Almighty's order.

There is Allah's prophet Abraham, peace be upon him, the one that Allah has chosen to be *Emam*[٢٣] to humanity in general. Allah has chosen him to be the father of all the prophets. Abraham, peace be upon him, has reached such a high status in *Emamah*[٢٤] because he was given divine orders that did not accord with the human understanding and thought, yet he carried them out exactly the way that Allah, His Almighty, wished. Allah, His

[٢٣] The leader in faith, devotion, and obedience. He is the model to be followed.

[٢٤] The leadership itself that was awarded to Abraham, Allah's peace upon him, due to his honest belief in Allah, His Almighty.

Almighty, says: {وإذ ابتـــــلى إبــــراهيــــم ربـــه بكلمات فأتمهن قال إني جاعلك للناس إماما.}(البقرة: ١٢٤)[٢٥]

He was ordered, Among the orders that do not make sense to the human mind, to abandon his wife, Hajar, along with her son Ishmael in a deserted and uninhabited land that does not have anything at all, which is Mecca. Nobody at all was with them, no food, but a sack of dates, and no water but a water skin. Then he returned alone to the northern region, to Damascus.

Such a divine order and a command to Abraham, peace be upon him, does not accord with the human beings' common sense. In other words, if a person were to act in such a way, because he wanted to, then whatever he has done would have been considered a crime and a sin in itself. Also, Allah's, His Almighty's, command to him to slaughter Ishmael, his eldest son, peace be upon him, at the prime of Ishmael's youth, was answered instantly, without the least hesitation, reconsideration, or delay. Yet, it would be a serious crime and a great sin for any human being to slaughter his own child, his first born, without the divine order to do so.

Emam Al-Bukhari, Allah's mercy be upon his soul, narrates, according to Ibn A'bbas, may Allah be pleased with them[٢٦] who said: " The first woman ever to

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[٢٥] "And (remember) when the Lord of Abraham (Allah) tried him with (certain) Commands, which he fulfilled. He (Allah) said (to him), "Verily, I am going to make you a leader (Prophet) of mankind." (٢: ١٢٤)

[٢٦] The son and the father.

have worn the *Mintaq*[٢٧] was Hajar. She used the *Mintaq* in order to wipe off her foot tracks, in order not to be traced by *Sarah*. Then Abraham brought her along with her son Ishmael, when Ishmael was an infant, until they arrived at the location of the Holly House to be, at a flat area on top of *Zamzam*, at the upper end of the mosque to be. There weren't a single soul in Mecca then. There weren't either food or water at that place then. He left with them dates in a sack and water in a waterskin. Then, he returned. Ishmael's mother followed him and said, 'Abraham! Where are going, abandoning us in this deserted valley?' She repeated her question many times, but he did not look back at her. Then she asked him: 'Has Allah ordered you to do so?' He said: 'Yes.' She responded: 'Then He is not going to leave us astray.' She went back. Then Abraham continued walking until he reached a turn on the way, where they could not see him. He faced the House and prayed to Allah saying: {ربنا إني أسكنت من ذريتي بواد غير ذي زرع عند بيتك المحرم ربنا ليقيموا الصلاة فاجعل أفئدة من الناس هوي إليهم وارزقهم من الثمرات لعلهم يشكرون.}(إبراهيم: ٣٧)[٢٨]

Then Ishmael's mother started breast-feeding Ishmael, and drinking from the water that Abraham, peace be upon him, left her, until it was all gone. After a little while she got thirsty, along with her son. She couldn't

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٢٧ Mintaq is a rather long dress, tide high from the front but let down, on the ground, from the back. The long "tail" that is let on the ground helps in wiping off the foot tracks of the person wearing it.

٢٨ "O our Lord! I have made some of my offspring to dwell in a valley with no cultivation, by Your Sacred House (the Ka`ba at Mekka,) in order, O our Lord, that they may offer prayers perfectly, so fill some hearts among men with love towards them, and provide them with fruits so that they may give thanks." (١٤: ٣٧)

stand looking at her baby crying for water, so she walked away being unable to look at him in that situation. Reaching *Al-Safa*, which is the closest hill to her, she mounted it standing on the top facing the valley in case she could find anyone, but she didn't. Then she descended *Al-Safa* Moving towards the valley. When she was at the valley, she raised the bottom-end of her over-dress and exhausted herself walking until she passed the valley. Then she arrived at *Al-Marwah*, and mounted it looking in case she could find anybody, but she did not see a single soul. She went through the same procedure for four times." Ibn A'bbas said that the Prophet, Allah's peace and blessings be upon him, said: "That is the reason for the people's walk between them."

"At the end of the seventh round, when she was at the *Al-Marwa*, she heard a noise, so she said: 'Be quiet!' Talking to herself. Then she heard the same noise over and over again. So she said: 'You have made yourself heared, if you have got help.' Then, there was an angle at the *Zamzam*'s spot. He dug a hole with his feet, or 'he said,' with his wing until the water sprang out of it. So, she started surrounding the fountain with sand barriers, using her hands, and filling her water-skin, while the water was flowing out spontaneously as she scoops off." Ibn A`bbas said: "the Prophet, Allah's peace and blessings be upon him, said: 'May Allah sheds mercy over Ishmael's mother, for had she let *Zamzam*-' or said: 'Hadn't she scooped the water from *Zamzam*, it would have become a plentiful oasis.' He said: "She drank and breast-fed her infant. Then the Angel said to her: 'Do not be afraid of getting lost, for this is Allah's house that this boy and his father will build,

and Allah will not allow the people of this house to be lost.'

The house was on high grounds that the water floods either to its right or to its left. They lived alone for a while, then a convoy from *Jorhum*[٢٩] or a family from *Jorhum* arrived, coming from *Kedae's* direction. They were heading towards the lower parts of Mecca, and saw a bird circulating in the sky. They said: 'This bird must be circulating around water, and we know that this valley has no water.' So they sent one or two groups to check. They found the water and went back telling their people about it, who in their turn came to look. Ishmael's mother was at the water then, so they asked her: 'Would you allow us to reside by you?' She answered: 'Yes.' Then Ibn A'bbas said, that the Prophet, Allah's peace and blessings be upon him, said: " Their desire gave Ishmael's mother a sort of a homage feeling for she liked company." So they resided and sent for their families who came and resided with them, and many families then inhabited the place.

The boy grew up to become a young man, learned the Arabic language from them, and was the center of their admiration and pride. When he reached the age of marriage they wedded him to one of their women. Then his mother died. After Ishmael's marriage, Abraham came to investigate about his family. He did not find Ishmael, so he asked Ishmael's wife about her husband. She said: 'He went to get something for us.' Then Abraham asked her about their life and conditions of living. She complained saying: 'We are human beings! We are in need and misery!' Abraham responded saying: 'When your husband

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[٢٩] An Arabian tribe in the Arabian Peninsula.

comes extend my greetings to him, tell him I said, *Al-Salaam A`laikom*[٣٠], and tell him to replace the step at his door.'

When Ishmael arrived, he felt something and asked his wife: 'Has anyone visited us?' She said: 'Yes, an old man who looks as such and such[٣١], asked about you, and I answered him. Then he asked about our life, and I told him that we are suffering a hard and a difficult life.' Then Ishmael asked: 'Did he tell you to do anything?' She said: 'Yes. He asked me to extend his greetings and to say *Al-Salaam A`laikom*, to you. He also said that you should replace the step at your door.' Ishmael said: 'That was my father, and he has ordered me to leave you! Go to your family. You are divorced!' So Ishmael divorced his wife and got married to another, from the same people.

Then, after quite a while Abraham, peace be upon him, visited them, but did not find Ishmael, So he asked his wife about him. She said: 'He went to get something for us.' Abraham asked: 'How are you living, and what is your food?' She said: 'Meat!' He asked her: 'How about your drink?' She responded: 'Water!' He prayed: 'May Allah bless your meat and water.'

The prophet, Allah's peace and blessings be upon him, said: 'In those days there was no grain, otherwise he would have prayed for them regarding it.' Therefore, and as a result to live only on water and meat, became naturally healthy to the people of Mecca, while it is unbearable anywhere else. Then Abraham said: 'When your husband returns, tell him I said, *Al-Salam A`laikom*

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[٣٠] "Peace be upon you."

[٣١] Describing Abraham, Allah's peace be upon him.

and order him to keep the step at his door.' Then, when Ishmael came back, he asked: 'Has anyone visited you?' She said: 'Yes, a dignified old man visited us.' She also praised Abraham more, and continued: 'He asked me about you, and I answered. He also asked about our living conditions, and I told him that we enjoy a nice life.' Ishmael asked: 'Has he asked for anything?' She said: 'Yes. He extends his greetings to you, says *Al-Salam A`laikom*, and requests from you to keep the step at your door.' Ishmael said: 'That was my father, and he asked me to keep you.'

Then, after another period of absence, Abraham came to them and found Ishmael sharpening an arrow in a green area close to *Zamzam*. When Ishmael saw Abraham, he stood up and greeted him the way a son greets his father. Then Abraham said: 'Ishmael! Allah has ordered me to build a house here.' Pointing at a high ground. So they erected the bases of the house. Ishmael brought the stones, passing them to Abraham, who in turn started putting them on top of each other, building the house. Then, when the walls were higher than Abraham's reach, he placed this stone, got on it, and continued building the house, while Ishmael was handing him the stones. They prayed to Allah saying:

{ ربنا تقبل منا إنك أنت السميع العليم.}(البقرة: ١٢٧)[٣٢] So they continued building the house, going around it in circles to finish all the surrounding walls praying to Allah : {ربنا تقبل منا إنك أنت السميع

[٣٢] "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower." (٢: ١٢٧)

العليم}(البقرة: ١٢٧)[٣٣] The previous *Hadeeth*[٣٤] was narrated by Al-Bukhari.

٩. The worshipping part in Islam is very great.

While, *Al-Shareea`ah*[٣٥] that was revealed to Muhammad, Allah's peace and blessings be upon him, accords, in general, with the human wisdom and common sense, nevertheless the worshipping part is very great. Worshipping rules, such as the times of prayers, number of *raka`at*[٣٦], the shape of the prayers in general, *Zakat*[٣٧] being a must for some types of profits, but not all, the exact measure and amount of *Zakat*, and the proper way of fasting. Pilgrimage procedures, as well, ranging from circling the *Kaa`ba*, walking from *Al-Safa* to *Al-Marwa*, and vice versa, kissing the *Black Stone*, standing or waiting in *A`rafat*, spending the night in *Al-Mozdalefa*, and stoning. All of those worshipping procedures are meant to test the human beings' loyalty and obedience to their God and Creator, His Almighty.

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[٣٣] Refer to Note No. ٣٢.

[٣٤] Prophet Mohammed's, Allah's peace and blessings be upon him, statements.

[٣٥] The Islamic constitution, according to the revelations of the Holly Qu`oran, and prophet Muhammad's Hadeeth, and teachings.

[٣٦] The process of bowing for a while, and then standing up straight.

[٣٧] Alms giving…..

Moreover, the aim of applying, and accepting the application of religious punishments is, in itself worshipping of Allah, His Almighty through accepting His orders, and avoiding whatever He orders us to stay away from. Also, abstaining from what Allah, His Almighty has consecrated as forbidden, and practicing only what Allah, His Almighty, has allowed is worshipping. Allah has forbidden usury, but allowed trade. A merchant could earn ١٠٠٠٪, while a usurer could make only ٠,١٪. Yet the fact remains, that trade is allowed, but usury is forbidden. Another example is that a woman is ordered not to mourn over a dead person for more than three days, regardless of how dear or close that person is to her, such as her son, her brother, or her father. However, she should mourn her husband for four months and ten days.

There must be a higher wisdom and reason for every divine order and consecration, which we could be informed of, lead to, or be hidden from us. The human being should listen and obey in all conditions. However, if a person depends on his perception, understanding, and knowledge of the purpose for any order, Then this person cannot be a true worshiper of Allah. Moreover, if such a person refuses a divine consecration, thinking that it is illogical, unreasonable, and cannot be comprehended by the human perception, then this person is an atheist and a blasphemer. His blasphemy would be of Satan's kind, whose only crime was refusing a divine order due to blasphemy, arrogance, and pride.

١٠. The overall concept of the meaning of guilt.

When a slave realizes his god as He should be realized; as his creator, the One providing him with all his necessities, taking care of all of the slave's needs, the One and Only who can really hurt or please him, who knows every matter that the creature declares to people, or keeps as a secret from them, the One who created him in a certain moment, and knows exactly the moment of his death, and the One that a creature cannot live without His help for a single second, then this creature is totally aware that it is Allah's right over His creatures to be obeyed. It is then, that a person realizes Allah's rights; to be truly worshipped, thanked not denied His rights, remembered not forgotten, and feared as He should be.

A true worshiper should not delay in satisfying any of Allah's rights, neither should he deny them. Any moment of negligence, or forgetfulness in remembering Allah is a sin, not appreciating and thanking Allah for one of His bountiful gifts is a sin, and violating Allah's laws, no matter how small or great this violation is, is a sin. For Allah has ordered His creatures to fear Him, as He should be feared, since He is The God, The Deity, The One who is aware of every single soul's deeds. Allah, His Almighty says: {وما تكون في شأن و ما تتلو منه من قرآن ولا تعملون من عمل إلا كنا عليكم شهودا إذ تفيضون فيه وما يعزب عن ربك من مثقال ذرة في الأرض ولا في السماء ولا أصغر من ذلك ولا أكبر إلا في كتاب مبين.}(يونس: ٦١)[٣٨]

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[٣٨] "Whatever you (O Muhammad صلى الله عليه وسلم) may be doing, and whatever portion you may be reciting from the Qu`oran, -and whatever deed you (mankind) may be doing (good or evil,) We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the

Allah, His Almighty, is totally aware that His creatures will not be able to worship Him as He should be worshipped, or to fear Him as He should be feared, therefore He obligated them to perform what they can. His Almighty says: {فاتقوا الله ما استطعتم واسمعوا وأطيعوا}(التغابن: ١٦)[٣٩] So anyone neglects, or forgets the possible obligatory remembrance of Allah is a sinner. The Prophet, Allah's peace and blessings be upon him, said: "Any group of people gather at a place, and they end their gathering without remembering Allah, then such a meeting will be a great sorrow and grief on the Day of Judgement."[٤٠] Could there be a grief for anything else, but for neglecting a duty?

Anyone falls short of thanking a gift that he realized is a sinner, even if that gift were a sip of water that he has not thanked Allah for. His Almighty says: {ثم لتسألن يومئذ عن النعيم .}(التكاثر: ٨)[٤١] Prophet Muhammad, Allah's peace and blessings be upon him, said to "Abu Baker," and to "O`mar," when they were all driven out of their houses due to hunger, and were invited by an *Ansari*[٤٢], who offered them some dates, and cold water: "This is one

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weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record." (١٠: ٦١)

[٣٩] "So keep duty to Allah and fear Him as much as you can; listen and obey." (٦٤: ١٦)

[٤٠] Al-Termethi, and Abo-Dawood.

[٤١] "Then, on the that Day, you shall be asked about the delight (you indulged in, in this world.) (١٠٢: ٨)

[٤٢] A "Meddina" resident is called *Ansari* because in the Arabic language, *Naser*, which is also a quality of Allah, His Almighty, means a supporter, and helper.

of those gifts, and you will be asked about on the Day of Judgement."[٤٣] Moreover, whoever disobeys Allah, no matter how small or great his disobedience is, will have to answer to it, unless Allah, His Almighty forgives him. Therefore, if the sin that is attributed to prophets and messengers is related to the latter-namely disobedience, yet not so intentional in disobeying Allah, but as different from the former-or a lapse for a moment of the perpetual remembering, or thanking, then it is not great at all. Prophet Muhammad, Allah' peace and blessings be upon him, said: "My heart is subjected to a *Ghan*[٤٤], and I repent to Allah more than a hundred times, a day"[٤٥]

Prophet Muhammad, peace be upon him, used to pray in the middle of the night standing till his feet suffer of blisters. When he was asked about it, he, Allah's peace and blessings be upon him said: "Shouldn't I be a thankful slave."[٤٦] Therefore, whoever is aware of Allah's rights upon His creatures, and Allah's right to be glorified, the more His gifts upon His creatures are realized. He becomes certain that Allah, His Almighty's, rights upon His creatures are; to be remembered not forgotten, to be appreciated and thanked not be neglected and blasphemed against, to be obeyed not revolted against, and to be feared as His Almighty should be, then a slave realizes the meaning of disobedience and sin.

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[٤٣] Al-Termethi, and Ibn-Majeh.

[٤٤] To be covered with an extremely thin layer, indicating the restless effort of Satan to divert the human beings from the Right path, the path that Allah, His Almighty has chosen for His slaves.

[٤٥] Moslem, and Abo-Dawood.

[٤٦] Moslem, Ahmed, Al-Termethi, Al-Nessae'I, and Ibn-Majeh.

١١. A Sin is punishable.

Every person disobeys Allah, His Almighty, will be subjected to torture, unless Allah forgives him. A believer could be punished in this life and subjected to several tests and punishments, in order to clear away his guilt and raise him to a higher status in the hereafter. Allah, His Almighty, could also punish some of His prophets in this life for a small sin they have committed, for example;

A. Adam, peace be upon him, and his sin of violating a divine command.

Adam's sin, peace be upon him, was only a disobedience of the divine order by eating from a tree, that he was ordered not to eat from. This disobedience of Adam's was not, and Allah knows the best, a vile deed in itself or a sin, but it was a violation of a divine command, for Allah, His Almighty, has permitted Adam to eat from all the trees in heavens, except this one. In other words, eating from this particular tree does not cause intoxication, it is not harmful for the body or the soul, it is not robbing anybody of his or her right, or any of the behaviors that are qualified as sins. Yet, it was a sin according to Allah's statements, Who knows the best, in disobeying Allah, His Almighty, and obeying Satan, of whom Adam was warned. Allah says:

{ولقد عهدنا إلى آدم من قبل فنسي و لم نجد له عزما.}(طه: ١١٥)[٤٧] Allah also says: وناداهما ربهما أ لم أنهكما عن تلكما الشجرة وأقل لكما إن الشيطان لكما إن الشيطان لكما عدو مبين.}(الأعراف: ٢٢)[٤٨] However, some of the results of Adam's sin are heavy pains in life such as; Adam's and his wife's departing Heavens, and being exposed, along with his sons to whatever they are facing in life until the day of Judgement.

B. Noah, peace be upon him, and Allah's preaching to him.

Then, there is Allah's prophet Noah, peace be upon him, who is referred to as a "thankful slave," by Allah. Noah is one of those most enduring prophets who remained worshipping Allah, His Almighty, for nine hundred and fifty years, during which he suffered heavy sadness, and severe harm. Allah, His Almighty, says: {ولقد نادانا نوح فلنعم المجيبون ونجيناه وأهله من الكرب العظيم.}(الصافات: ٧٥-٧٦)[٤٩] When Noah, peace be upon him, prayed to Allah, His Almighty, saying: {رب إن إبني من أهلي وإن وعدك الحق وأنت أحكم الحاكمين.}(هود:

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[٤٧] "And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power." (٢٠: ١١٥

[٤٨] "And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Satan is an open enemy unto you?" (٧: ٢٢)

[٤٩] "And indeed Noah invoked Us, and We are the Best of those who answer (the request.) And We rescued him and his family from the great distress." (٣٧: ٧٥-٧٦)

(هود: ٤٥)[٥٠] Allah, His Almighty, answered him: {يا نوح إنه ليس من أهلك إنه عمل غير صالح فلا تسألن ما ليس لك به علم إني أعظك أن تكون من الجاهلين.}(هود: ٤٦)[٥١] Therefore, the virtuous worshiper says: {رب إني أعوذ بك أن أسألك مالي لي به علم وإلا تغفر لي وترحمني أكن من الخاسرين.}(هود: ٤٧)[٥٢] So, Noah, peace be upon him, admitted to his guilt, and that he asked for something that he has no knowledge of.

C. Yonus, peace be upon him, and his imprisonment inside the whale.

There is Yonus also, peace be upon him, who was punished for leaving, and deserting his people, who did not only refuse to believe in him, but also hurt him, without asking Allah for His permission to leave. As a result, he was imprisoned inside a whale until Allah's, His Almighty's, mercy delivered him out of his prison, weak and ill as he was. Allah, His Almighty, says: {فلولا أنه كان من المسبحين للبث في بطنه إلى يوم يبعثون}(الصافات:١٤٣-١٤٤)[٥٣] Allah, His Almighty, also

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[٥٠] "O my Lord! Verily my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges." (١١: ٤٥)

[٥١] "O Noah! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest be one of the ignorants." (١١: ٤٦)

[٥٢] "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I would indeed be one of the losers." (١١: ٤٧)

[٥٣] "Had he not been of them who glorify Allah, he would have indeed remained inside its belly (the fish) till the Day of Resurrection." (٣٧: ١٤٣-١٤٤)

says: {وذا النون إذ ذهب مغاضبا أن لن نقدر عليه فنادى في الظلمات إن لا إله إلا أنت سبحانك إني كنت من الظالمين. فاستجبنا له ونجيناه من الغم وكذلك ننجي المؤمنين.} (الأنبياء: ٨٧-٨٨)[٥٤]

D. Threat of punishment for accepting bales for the release of the prisoners of war.

Allah, His Almighty, has also blamed our prophet Muhammad, Allah's peace and blessings be upon him, for accepting ransoms for the release of the prisoners of war. The Prophet, Allah's peace and blessings be upon him, said: "I was shown your torture, closer than this tree."[٥٥]

Emam Ahmed narrated that A`bd-Allah bin Abi Thana Abu Noah said, according to A`kremah Bin Thana Sammak Abu Zameel, according to Ibn A`bbas said, according to O`mar Ibn Al-Khattab, may Allah be pleased with him, who said: "When it was the day of *Bader*[٥٦], the Prophet looked at his friends, who

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[٥٤] "And (remember) Dhan-Nun (Jonah,) when he went off in anger, and imagined that We shall not punish him. But he cried through the darkness (saying): La ilaha illa Anta [none has the right to be worshipped but You (O, You Allah,) Glorified (and Exalted) be You] above all that (evil) they associate with You.] Truly, I have been of wrongdoers. So, We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allah, abstain from evil and work righteousness.) (٢١: ٨٧-٨٨)

[٥٥] Narrated by Ahmed.

[٥٦] The first battle that took place between the Moslims and the nonbelievers, in the Holly month of Ramadan. The Moslems came out victorious, through the help of Allah, His Almighty.

were a little more than three hundreds, and looked at the polytheists, who were more than a thousand. So he, Allah's peace and blessings be upon him, turned himself towards *Al-qebla*[٥٧], stretched his hands, while he was wearing his upper vest, and his lower wrapper, and said: 'O Allah, where is your promise? O Allah, exercise your promise. O Allah, if this group of Muslims is destroyed, You will never be worshipped on earth.' He, Allah's peace and blessings be upon him, continued praying, asking, and begging until his vest fell off him. So, "Abu-Bakr" picked up the vest and covered him with it, and said: 'O Prophet of Allah, enough praying and asking your Allah, for He Will do what He promised you.' Allah, His Almighty, then revealed; {إذ تستغيثون ربكم فاستجاب لكم أني ممدكم بألف من الملائكة مردفين.}(الأنفال:٩)[٥٨]

When they fought, Allah, His Almighty, defeated the polytheists, of whom seventy men died, and seventy were captured. Therefore, prophet Muhammad, Allah's peace and blessings be upon him, consulted Abu-Bakr and O`mar, may Allah be pleased with them. Abu-Bakr said: 'O Prophet of Allah, these are our kinship, and brothers; therefore, I think if

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[٥٧] The direction of Mecca. It is an obligation in Islam to face the direction of Mecca in prayers.

[٥٨] "(Remember) when you sought help of your Lord and He answered you (saying): 'I will help you with a thousand of the angels each behind the other (following one another in succession.'" (٨: ٩)

you accept a ransom, we will be in a more powerful position over the atheists, and lets hope that Allah, His Almighty, will lead them to the right path, so they will be good supporters.' So, Allah's prophet said: 'What do you think, Ibn Al-Khattab?' I said: 'By Allah's name, I do not agree with Abu-Bakr's opinion. I believe if you permit me to cut that person's neck[٥٩], permit A`li to cut A`qeel's neck, and permit Hamza to cut that person's neck[٦٠] in order that Allah will know that there is no kindness in our hearts towards the polytheists.' Those people were their strongest, their chiefs, and their leaders; therefore, Allah's Prophet, Allah's peace and blessings be upon him, preferred Abu-Bakr's suggestion, may Allah be pleased with him, over mine, so he accepted the ransom."

"On the next day," O`mar said: "I went in the morning to the Prophet, Allah's peace and blessings be upon him, and found him sitting with Abu-Bakr, they were both weeping! So I said: 'O Prophet of Allah, tell me what causes you and your companion to cry? If it makes me cry then I will, otherwise I will cry because of your crying!' The Prophet, Allah's peace and blessings be upon him, said: 'I was shown the result of accepting the ransom in your companions. Your torture was revealed to me closer than that tree.' It was a close tree. Then

[٥٩] A relative of O`mar's.

[٦٠] Hamza's brother.

Allah, His Almighty, descended the following revelation, from Allah, His Almighty, was: {ما كان لنبي أن يكون له أسرى حتى يثخن في الأرض.}(الأنفال: ٦٧)[٦١] up to Allah's, His Almighty's, *Ayah*: {لولا كتاب من الله سبق لمسكم فيما أخذتم عذاب عظيم.}(الأنفال: ٦٨)[٦٢]

Then, the spoils of wars were permitted. But on *Ohod's*[٦٣] Day of the following year they were punished for what they had done on *Bader's* Day; accepting the ransom. Seventy were killed, the Prophet's, Allah's peace and blessings be upon him, friends fled, his, Allah's peace and blessings be upon him, upper ٤th tooth from the front was broken, his helmet, Allah's peace and blessings be upon him, was crushed over his head and the blood ran over his face, Allah's peace and blessings be upon him, and Allah, His Almighty revealed the following *Ayah;* {أو لما أصابتكم مصيبة قد أصبتم مثليها.}(آل عمران: ١٦٥)[٦٤] for accepting the ransom."[٦٥]

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[٦١] "It is not for a prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land." (٨: ٦٧)

[٦٢] "Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took." (٨: ٦٨)

[٦٣] A very important battle that took place between the Moslems and the nonbelievers.

[٦٤] "(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: 'From where does this come to us?'" (٣: ١٦٥)

١٢. Prophets, peace be upon them, fear sins that we would consider as God-obeying deeds.

Prophets, peace be upon them, are afraid of sins, which would be regarded as kinds of worshipping if they were committed by anyone of us. Who wouldn't like to have committed what Abraham, peace be upon him, committed when lied at his statue-worshipping people when he said to them: {إني سقيم.}(الصافات: ٨٩)[٦٦] , and his statement: {بل فعله كبيرهم هذا}(الأنبياء: ٦٣)[٦٧] in order to destroy their statues, and bring them to their senses?

Who wouldn't like to say about his wife that she is his sister, in order to save her and himself from a tyrant non-believer who wanted to kill him and take away his wife? Yet, Abraham, peace be upon him, says, on the Day of Judgement, apologizing not to ask for Allah's mercy, fearing his sin: "I have lied three times."[٦٨]

Consider also, prophet Moses, peace be upon him, who is considered to be one of the prophets who suffered a great deal delivering Allah's message[٦٩]. He kills

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[٦٥] Narrated by Ahmed.

[٦٦] "Verily, I am sick (with plague. He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan's feast.)" (٣٧: ٨٩)

[٦٧] "Nay, this one, the biggest of them (idols) did it." (٢١: ٦٣)

[٦٨] " **وإني قد كذبت ثلاث كذبات**."(البخاري) Narrated by Al-Bukhari.

[٦٩] أولي العزم من الرسل

a person, though it looks on purpose but it was not at all. He, peace be upon him, does not kill that person intentionally, but in fact accidentally, and while defending another person whose right was usurped. That particular incident occurred before the revelation, yet he says: {رب إني ظلمت نفسي فاغفر لي فغفر له إنه هو الغفور الرحيم.}(القصص:١٦)[٧٠] He remains afraid of his action until the Day of Judgement, when he says: "My God is so angry today to the point that he hasn't been before, and he will not be after, and I have committed a sin, for I have killed a person I was not ordered to kill."[٧١] Who wouldn't like to do just like 'Mossa;' defending a man from his own people against tyranny?

١٣. Fear of Allah increases with the increase of faith, and decreases with the decrease of faith.

The fainter the feelings are, and the farther the distance from the light becomes, the faster the feeling of guilt disappears. The non-believers blaspheme, and commit all sins and crimes gladly, laughing about those sins. The hypocrite, and the immoral person regards his sin as tiny flies, if he waves only one of his hands, he will drive them away, while, on the other hand, the believer

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[٧٠] "'My Lord! Verily, I have wronged myself, so forgive me.' Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful." (٢٨: ١٦)

[٧١] Narrated by Al-Bukhari.

fears his sin as if it were a mountain about to fall over him. Anas Ibn Malik, who lived for quite a while after the death of prophet Muhammad, Allah's peace and blessings be upon him, used to say: "You commit deeds, that we used to consider as great sins, during the days of prophet Muhammad, Allah's peace and blessings be upon him, while you consider them to be thinner than hair."

١٤. Sorts and types of punishments for disobeying believers.

Every sin is punishable, unless Allah, His Almighty, decides to forgive. Allah, His Almighty, says:
{فمن يعمل مثقال ذرة خيرا يره. ومن يعمل مثقال ذرة شرا يره.}(الزلزلة: ٧-٨)[٧٢]
Some sinful believers could be punished in Hell, in the grave, or on the Day of Judgement, for small sins, and for great sins that some people consider as small. Muhammad, Allah's peace and blessings upon him, narrated of a woman who is in Hell because of a cat that she imprisoned until it died of hunger, and about a person who was murdered while in the Prophet's, Allah peace and blessings be upon him, company, who was thought to be a martyr, by the prophet's, Allah's peace and blessings be upon him, companions. But the Prophet, Allah's peace and blessings be upon him said: "No. I see him in Hell, for a

[٧٢] "So whosoever does good equal to the weight of an atom (or a small ant,) shall see it. And whoever does evil equal to the weight of an atom (or a small ant,) shall see it." (٩٩: ٧-٨)

vest that he had unlawfully taken."[٧٣] The value of the aforementioned vest wasn't worth even four Derhams. Another punished believer is a man who says a word that he does not think much of, but because of Allah's anger this word throws him seventy years down in Hell.

There is also a very great number of believing women who fall in Hell because they curse a lot, and do not thank their husbands for what their husbands provide them with. Moreover, there are men who gossip and allege that their Muslim brothers have said something that they have not actually said. Those liars will be imprisoned in *Radghat Al-Khabal*[٧٤] Prophet Muhammad, Allah's peace and blessings be upon him, says: "Whoever interferes to overrule a punishment that Allah has ascribed, then he is up against Allah. And whoever fights, or becomes an opponent to a person while he is wrong, and he is aware that he is wrong, then Allah's anger is upon him until he stops. And whoever says about a believer something that is not true, then Allah will place him in *Radghat Al-Khabal*, until he goes back on whatever he has said."[٧٥]

The threats of great pain to the sinful believers cover all violations, small and great. A person who intentionally murders a human being, Allah, His Almighty, threatens him that; {ومن يقتل مؤمنا متعمدا فجزاؤه جهنم

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[٧٣] Narrated by Moslem.

[٧٤] {ردغة الخبال} Which is a hole, where the dirt, pus, juice, and sweat of the people of Hell is collected..

[٧٥] Narrated by Al-Termethi.

خالدا فيها وغضب الله عليه ولعنه وأعد له عذابا عظيما}(النساء:٩٣)[٧٦] A usurer is also threatened in the following *Ayah*; {الذين يأكلون الربا لا يقومون إلا كما يقوم الذي يتخبطه الشيطان من المس ذلك بأنهم قالوا إنما البيع مثل الربا وأحل الله البيع وحرم الربا فمن جاءه موعظة من ربه فانتهى فله ما سلف وأمره إلى الله ومن عاد فأولئك أصحاب النار هم فيها خالدون.}(البقرة :٢٧٥)[٧٧]

The people who treasure money, and do not pay the *Zakat*, or charity are also threatened by His Almighty, in the Holly Qu`oran that; {والذين يكنزون الذهب والفضة ولا ينفقونها في سبيل الله فبشرهم بعذاب أليم. يوم يحمى عليها في نار جهنم فتكوى بها جباههم وجنوبهم وظهورهم هذا ما كنزتم لأنفسكم فذوقوا ما كنتم تكنزون.}(التوبة: ٣٤)[٧٨]

Regarding the subject of *Zakat*, one of the five pillars of Islam, prophet Muhammad, Allah's peace and blessings be upon him, said: "Any owner of gold or silver, who does not pay the set amount from each for *Zakat*, then

[٧٦] "And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and Curse of Allah are upon him, and a great punishment is prepared for him." (٤: ٩٣)

[٧٧] "Those who eat Riba (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Satan leading him to insanity. That is because they say: "Trading is only like Riba (usury,) whereas Allah has permitted trading and forbidden Riba (usury.) So whosoever receives an admonition from his Lord and stops eating Riba (usury) shall not be punished for the past; his case is for Allah (to judge,) but whoever returns (to Riba: usury,) such are the dwellers of the Fire-they will abide therein." (٢: ٢٧٥)

[٧٨] "And those who hoard up gold and silver [Al-Kanz the money, the *Zakat* of which has not been paid,] and spend it not in the Way of Allah, -announce unto them a painful torment. On the Day when that (gold, silver, etc.) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs: (and it will be said unto them): 'This is the treasure, which you hoarded for yourselves. Now taste of what you used to hoard?'" (٩: ٣٤-٣٥)

on the Day of Judgement they will become plates of fire, 'fueled,' and heated in Hell's fire, by which his side, his forehead, and his back will be burned. Whenever these plates cool down, they are returned to Hell, and back to him, on a day that equals fifty thousand years, until all judgements are all passed onto the creatures, and his way is seen whether to Eden or to Hell."[٧٩]

Whoever usurps, with his own hand, a Muslim's right, even if it were as trivial as a stick of *Arak*[٨٠], then Allah destinies him to Hell, and forbids him from Heaven. Allah, His Almighty, says: {إن الذين يشترون بعهد الله وأيمانهم ثمنا قليلا أولئك لا خلاق لهم في الآخرة ولا يكلمهم الله ولا ينظر إليهم يوم القيامة ولا يزكيهم ولهم عذاب أليم.}(آل عمران : ٧٧)[٨١] Accordingly, prophet Muhammad, Allah's peace and blessings be upon him, said: "Whoever takes away, with his own hand, a Muslim's right, then Allah destinies him to Hell, and forbids him from Heaven." So, a man inquired: "Even if it were very small- O prophet of Allah? He replied: "Even if it were a stick of *Arak*."[٨٢]

The Prophet, Allah's peace and blessings be upon him, saw one of his companions wearing a golden ring, so he pulled it off his finger, and threw it away saying: "A person intentionally heads for a live coal and

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٧٩ Narrated by Moslem.

٨٠ A kind of a tree, the roots of which are used as tooth brushes.

٨١ "Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (paradise.) Neither will Allah speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment." (٣: ٧٧)

٨٢ Narrated by Moslem.

puts it on his hand."[٨٣] There was also a woman who belonged to the people of Hell because she used to hurt her neighbors with her tongue. A poor man, who was one the *Mohajereen*[٨٤], was tortured in his grave because he died owing two Dinars, and he remained in torture until 'Abu-Qatadah' paid off the man's debt.

Another man is tortured in his grave because he does not protect himself from his own urine, and another is tortured because he distributes *Namimah*[٨٥], among people. He, Allah's peace and blessings be upon him, also said: "A *qattat*[٨٦], will not be allowed into Heaven."[٨٧] Also, "A *qattae`*[٨٨] will not be allowed into Heaven."[٨٩] Also, "A person who has as much as an atom of pride within his heart will be denied the entrance of Heaven," for "pride is refusing justice, and robbing people of their rights."[٩٠] Such a behavior is abundant among human beings. My Allah I plea to You to forgive me, to over look my sins, and take refuge with You, away from my evil soul and evil deeds.

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[٨٣] Narrated by Moslem.

[٨٤] Muslim immigrants from Mecca who settled in Medina.

[٨٥] Namimah is the act of informing people of what is being said about them, while they were absent, to create hatred within the society.

[٨٦] A person hears something and goes to the person talked about and informs him, not as an advice, but in order to create a fight.

[٨٧] Narrated by Al-Bukhari

[٨٨] A person who does not keep-up a good relationship with his family.

[٨٩] Narrated by Moslem

[٩٠] Narrated by Moslem

In one of the narratives, regarding the punishments of sinful believers, the prophet, Allah's peace and blessings be upon him said: "Two came to me tonight and asked me to follow them, they told me: 'Proceed.' I proceeded with them. We came across a man lying down, with another standing over him with a rock in his hands, that he throws the rock on the man's head, the head is smashed, the rock rolls over, the man follows the rock and picks it up. The moment he goes back to the other man, who is laying down, the head is back again in its normal, healthy condition, so he does the same again. He said: 'I said: 'Glory to Allah, what are those?' He said: 'They said: 'Proceed, proceed.'

So, we proceeded to find a man lying on his back, with another standing over him with an iron hook. The man[٩١] starts with one side of his[٩٢] face, and shreds it all the way to his back, his nose to his back, and his eyes to his back. Then he moves to the other side and does the same, as he has done with the first side. The moment he is done with the second side, the first side is back intact, so he does as he did before. He said: 'I said: 'Glory to Allah, what are those?' He said: 'They said: 'Proceed, proceed.'

So, we proceeded to find something that looks like a *tanoor*[٩٣], and I think He said: 'There were voices and screams inside it, so we looked, and found naked men, and women, with flames below them. When the flame blows towards them, they scream. He said: 'I said: 'What are those?' He said: 'They said: 'Proceed, proceed.'

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[٩١] The man standing on the shore.

[٩٢] The laying Man.

[٩٣] A furnace.

So, we proceeded to come across a river I think he said: 'It was as red as blood.' There was a man swimming in it. On the edge of the river was a man who has collected by him many rocks. The swimming man swims as much as he can, then he approaches the other one, who has collected all those rocks, and opens his mouth very wide, so he[٩٤] throws a rock into his[٩٥] mouth. He swims away, then comes back to him. Every time he returns, he opens his mouth very wide to him[٩٦] so he[٩٧] throws a rock into his[٩٨] mouth. He said: 'I said: 'What are those?' He said: 'They said: 'Proceed, proceed.'

So, we proceeded to find an unpleasant-or the most unpleasant-looking man I have ever seen who has a fire that he feeds and walks around. He said: 'I said: 'What is this?' He said: 'They said: 'Proceed, proceed.' So, we proceeded, to get to a bountiful meadow. In the meadow there was a tall man whose head was so high in the sky that I couldn't see it. Around that man were boys, that I haven't seen as many before. He said: 'I said: 'What is this? What are those?' He said: 'They said: 'Proceed, proceed.'

So, we proceeded, to a great meadow, That I haven't a seen neither a greater, nor a better one before. He said: 'They said: 'Go up!' So I went up. He said: 'We ended up at a city that is built with a brick of gold, and a

[٩٤] The man standing on the shore.

[٩٥] The swinning man's.

[٩٦] The man standing on the shore.

[٩٧] The man standing on the shore.

[٩٨] The swimming man's.

brick of silver. We arrived at the city's gate, asked for permission to be let in, so it was opened for us. We went in and were welcomed by men, part of their bodies is as the most handsome you could ever see, and the other part is as the ugliest you could ever see.' He said: 'They were told to jump[٩٩] into that river.' He said: 'It was a river running across. Its water was in the purest white. So they went and jumped in. Then they came back, recovered from that ugliness, looking their best.'

So, He said: 'They said: 'This is Eden, and that is your residence.' So I looked high to see a palace that was as white as a white cloud. They said: 'This is your residence.' So I said: 'May Allah bless you, let me go in.' They said: 'Not now, but you will.' So I said to them: 'I have seen wonders tonight. So what have I seen?' They said to me: 'We will tell you. As for the first man whose head was being broken, is the man who reads the Qu`oran but rejects it, and sleeps off the prescribed prayers. The man, you have seen, whose nose, eyes, and the side of his face were torn off, is the man who leaves his home early in the morning, and lies, a lie that is as high as the horizon. The naked men and women you have seen in a place, which looks like a furnace, are the fornicators. The man you have seen swimming in the river, and thrown with a rock inside his mouth, is the usurer. The unpleasant looking man you have seen at the fire, feeding it and walking around it, is *Malek*, the trustee over Hell. The tall man, in the meadow, is Abraham. The children around

[٩٩] "They were told to [go and] jump into the river."

him, are the children who died embracing nothing but the natural innate belief[١٠٠]."

In *Al-Burqu`ani's* narrative: "Were born embracing the natural innate belief. So some Muslims said: "O Prophet of Allah, how about the children of the polytheists." The Prophet, Allah's peace and blessings be upon him, responded: "Even the children of the polytheists. As for the people whose half is ugly, and the other half is good, they have mixed good deeds with bad deeds. Allah has forgiven them."[١٠١]

١٥. The status of the believer, between fear and hope.

I have always heard, during my early years of learning, that the believer should be in fear, and in hope, in fear, of punishment, and hoping for Allah's, His Almighty's, forgiveness and His rewards in Heaven. Just like the other learners of the canonical law of Islam, I used to listen to the *Ayat*, and the Prophet's, Allah's peace and blessings be upon him, *Hadeeth*, concerning such punishments and rewards. Promising *Ayat*, and threatening *Ayat*, *Hadeeth* of good news, and *Hadeeth* of bad news. But, like many people, I used to favor hope over fear, and trust over worry, and then I finally discovered that it was only a temptation. Then, I realized that fear comes first,

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[١٠٠] The pure natural, innate belief as Allah, His Almighty, has created them.

[١٠١] Narrated by Al-Bukhari.

and lasts forever, for whoever does not truly fear Allah, His Almighty, as He should be feared, is far off the meaning of faith.

I have conceived that understanding after definitely realizing that all believers are afraid, for the angels who are Allah's, His Almighty's, best creatures are afraid of disobeying Allah, His Almighty. The prophets, who are the choices of Allah, His Almighty, are in a permanent fear of Allah's, His Almighty's torture. The most honest believers are in a permanent fear, and worry of torture. There is no security for a believer, but after entering Heaven. Allah's, His Almighty's, address to its people: "I bless you with my forgiveness, for I will never be angry at you,"[١٠٢] but not before that.

١٦. The angels fear punishment.

Allah, His Almighty, refers to the angels as completely obedient, and loyal creatures. Allah, His Almighty, says: {إن الذين عند ربك لا يستكبرون عن عبادته ويسبحونه وله يسجدون.}(الأعراف :٢٠٦)[١٠٣] His Almighty also says: {فإن استكبروا فالذين عند ربك يسبحون له بالليل والنهار وهم لا يسأمون.}(فصلت :٣٨)[١٠٤] In a reference to the

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[١٠٢] **إني أحل عليكم رضواني فلا أسخط عليكم بعده أبدا**

[١٠٣] "Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate before Him." (٧: ٢٠٦)

[١٠٤] "But if they are too proud (to do so,) then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired." (٤١: ٣٨)

strongest, and toughest angels, who are described to be {غلاظ شداد}(التحريم: ٦)[١٠٥] , Allah, His Almighty says in the Holly Qu`oran: {لا يعصون الله ما أمرهم ويفعلون ما يؤمرون.}(التحريم : ٦)[١٠٦] Yet, they are in constant fear of Allah, His Almighty. They are constantly alert not to disobey Him. They are horrified, and terrified since that day, when Allah has created Hell. Allah, His Almighty, referring to them says: {ولله يسجد ما في السموات وما في الأرض من دابة وهم لا يستكبرون . يخافون ربهم من فوقهم ويفعلون ما يؤمرون.}(النحل : ٤٩-٥٠)[١٠٧] In the Qu`oran, those angels are threatened with Hell for a disobedience. Allah, His Almighty, says: {وقالوا اتخذ الرحمن ولدا سبحانه بل عباد مكرمون. لا يسبقونه بالقول وهم بأمره يعملون. يعلم ما بين أيديهم وما خلفهم ولا يشفعون إلا لمن ارتضى وهم من خشيته مشفقون ومن يقل منهم إني إله من دونه فذلك نجزيه جهنم كذلك نجزي الظالمين.}(الأنبياء : ٢٦-٢٩)[١٠٨]

Eblees[١٠٩], was, once, a worshiper of Allah along with the other higher angels, but when he disobeyed his Creator, and refused to comply with His command and

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[١٠٥] "stern (and) severe" (٦٦: ٦)

[١٠٦] "Who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded." (٦٦: ٦)

[١٠٧] "And to Allah prostrate all that is in the heavens and all that is in the earth, of the live moving creatures and the angels, and they are not proud [they worship Allah with humility.] They fear their Lord above them, and they do what they are commanded." (١٦: ٤٩-٥٠)

[١٠٨] "And they say: 'The Most Beneficent (Allah) has begotten a son.' Glory to Him! They (those whom they call children of Allah, such as the angels, Jesus, etc.) are but honored slaves. They speak not until He has spoken, and they act on His Command. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. And if any of them should say: 'Verily, I am an Ilah (a god) besides Him (Allah,)' such a one We should recompense with Hell. Thus We recompense the offenders. (٢١: ٢٦-٢٩)

[١٠٩] Satan.

kneel to Adam, he ended, as Allah, His Almighty, narrates in the Holly Qu`oran, His Almighty says: {ولقد خلقناكم ثم صورناكم ثم قلنا للملائكة اسجدوا لآدم فسجدوا إلا إبليس لم يكن من الساجدين. قال ما منعك ألا تسجد إذ أمرتك قال أنا خير منه خلقتني من نار وخلقته من طين. قال فاهبط منها فما يكون لك أن تتكبر فيها فاخرج إنك من الصاغرين. قال انظرني إلى يوم يبعثون. قال إنك من المنظرين. قال فبما أغويتني لأقعدن لهم صراطك المستقيم. ثم لآتينهم من بين أيديهم ومن خلفهم وعن أيمانهم وعن شمائلهم ولا تجد أكثرهم شاكرين. قال اخرج منها مذءوما مدحورا لمن تبعك منهم لأملأن جهنم منكم أجمعين.}(الأعراف : ١١-١٨)[١١٠]

When *Eblees* refused to listen, but to his own pride and obstinacy, and was determined not to repent for his sin, taking a pledge upon himself to mislead Adam, and his sons, Allah, His Almighty, said to him: {قال فالحق والحق أقول لأملأن جهنم منك وممن تبعك منهم أجمعين.}(ص : ٨٤-٨٥)[١١١] His Almighty, also, said to *Eblees*: {قال هذا صراط علي مستقيم إن عبادي ليس لك عليهم سلطان إلا

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[١١٠] "And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being,) then We told the angels, 'Prostrate to Adam,' and they prostrated, except Eblees, he refused to be of those who prostrate. (Allah) said: 'What prevented you that you did not prostrate, when I commanded you?' Eblees said: 'I am better than him, You created me from fire, and him you created from clay. (Allah) said: 'get down from this (paradise,) it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced.') Eblees) said: 'Allow me respite till the Day they are raised up (The Day of Resurrection.) (Allah) said: 'You are of those allowed respite.' (Eblees) said: 'Because You have sent me astray, surely I will sit in wait against them, on Your Straight Path. Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones.' (Allah) said: 'Get out from this (Paradise) disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all." (٧: ١١-١٨)

[١١١] "(Allah) said: 'The Truth is, and the Truth I say, that I will fill Hell with you (Eblees) and those of them (mankind) that follow you, together.'" (٣٨: ٨٤-٨٥)

من اتبعك من الغاوين وإن جهنم لموعدهم أجمعين لها سبعة أبواب لكل باب منهم جزء مقسوم.}(الحجر : ٤١-٤٤)[١١٢]

If *Eblees* had destroyed his previous worshipping, along with his rank among the angels, with only one sin that he refused to give up, became an enemy to Allah, His Almighty, and was very obstinate. Consequently, his punishment was an everlasting *Al-la`nah*[١١٣], destined to be in Hell forever, and to be a failure in life and after-death. Then the end of 'Eblees,' is, as His Almighty, narrates in *Surat Abraham*, {وقال الشيطان لما قضي الأمر إن الله وعدكم وعد الحق ووعدتكم فأخلفتكم وما كان لي عليكم من سلطان إلا أن دعوتكم فاستجبتم لي فلا تلوموني ولوموا أنفسكم ما أنا بمصرخكم وما أنتم بمصرخي إني كفرت بما أشركتمون من قبل إن الظالمين لهم عذاب أليم.}(إبراهيم : ٢٢)[١١٤]

Therefore, how can anyone of Allah's, His Almighty's creatures be sure that he will not be deceived by his own self, betrayed by his thought, blinded by his selfishness and temptation, to become one of the irretrievably lost, because of only one sin that he insists upon, which drives him away[١١٥], from worshipping Allah,

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[١١٢] "(Allah) said: 'This is the Way which will lead straight to Me. Certainly, you shall have no authority over My slaves, except those who follow you of those who go astray. And surely, Hell is the promised place for them all. It has seven gates, for each of those gates is a (special) class (of sinners) assigned." (١٥: ٤١-٤٤)

[١١٣] A total depravation of the mercy of Allah, His Almighty.

[١١٤] "And Satan will say when the matter has been decided: 'Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, so you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me as a partner with Allah. Verily, there is a painful torment for the offenders.'" (١٤: ٢٢)

[١١٥] By using his own reasoning.

His Almighty. So many worshipers and learned men were deceived by their own selves, and listened to Satan, to become submissive followers of the Devil. So many wise and knowledgeable people, better yet obeying and repenting worshipers, were mislead by Satan. Allah, His Almighty says:

{واتل عليهم نبأ الذي آتيناه آياتنا فانسلخ منها فأتبعه الشيطان فكان من الغاوين. ولو شئنا لرفعناه بها ولكنه أخلد إلى الأرض واتبع هواه فمثله كمثل الكلب إن تحمل عليه يلهث أو تتركه يلهث ذلك مثل القوم الذين كذبوا بآيتنا فاقصص القصص لعلهم يتفكرون.}(الأعراف : ١٧٥-١٧٦)[١١٦]

Concerning the people of *Saba*[١١٧], Allah, His Almighty says: {ولقد صدق عليهم إبليس ظنه فاتبعوه إلا فريقا من المؤمنين.}(سبأ: ٢٠)[١١٨] Referring to *A`ad*[١١٩], His Almighty says: {وعادا وثمودا وقد تبين لكم من مساكنهم وزين لهم الشيطان أعمالهم فصدهم عن السبيل وكانوا مستبصرين.}(العنكبوت: ٣٨)[١٢٠] So, consider how had Satan tempted them, bearing in mind that they were wise and thoughtful people.

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[١١٦] "And recite to them the story of him to whom We gave Our Ayat (proofs, verses) but he threw them away, so Satan followed him up, and he became of those who went astray. And had We willed, We would surely have elevated him therewith, but he clung to the earth and followed his own vain desire. So his description is the description of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the description of the people who reject Our Ayat. So relate the stories, perhaps they may reflect. (٧: ١٧٥-١٧٦)

[١١٧] An area located in old Yemen.

[١١٨] "And indeed Eblees did prove true his thought about them, and they followed him, all except a group of true believers." (٣٤: ٢٠)

[١١٩] A`ad is the city where Hood, Allah's peace be upon him, was sent as a messenger from Allah.

[١٢٠] "And A`ad and Thamood! And indeed is clearly apparent to you from their (ruined) dwellings. Satan made their deeds fair-seeming to them, and turned them away from the (Right) path, though they were intelligent." (٢٩: ٣٨)

The Prophet, Allah's peace and blessings be upon him, said: "Many of my followers, whom I know and who know me, will be restrained off my Pool[١٢١], and will be taken towards Hell, so I say: "My friends, my friends." Then I am told: "They are not your friends. You do not know what they had committed after you[١٢٢]. So I say: "Away with them, away with them."[١٢٣]

The angels, the ones that Allah, His Almighty, has restrained in obedience, has obliged to worship Him, and has gifted with piety and fear, are obeying Allah, His Almighty, as He desires, not as they wish. Our Prophet, Allah's and blessings be upon him, liked *Gabriel*. How couldn't he while *Gabriel* was the Prophet's, Allah's peace and blessing be upon him, teacher. Allah, His Almighty, says, in Surrat Al-Najem: {علمه شديد القوى ذو مرة فاستوى وهو بالأفق الأعلى.}(النجم : ٥-٧)[١٢٤] How couldn't he, Allah's peace and blessings be upon him, have liked him, while *Gabriel* was his devotee, and friend. Allah, His Almighty, says: {وإن تظاهرا عليه فإن الله هو مولاه وجبريل وصالح المؤمنين والملائكة بعد ذلك ظهير.}(التحريم : ٤)[١٢٥]

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[١٢١] Prophet Mohammed, Allah's peace and blessings be upon him, is promised a "pool" called *Al-Kawthar.* Any Muslim, given a drink from this pool will never feel thirsty. Prophet Mohammed, Allah's peace and blessings be upon him, is the one who actually hands these drinks to those distinguished Muslims.

[١٢٢] After your death.

[١٢٣] Narrated by Moslem, and Ahmed

[١٢٤] "He has been taught (this Qu`oran) by one mighty in power (Gabriel,) free from any defect in body and mind, then he (Gabriel) rose and became stable. While he (Gabriel) was in the highest part of the horizon." (٥٣: ٥-٧)

[١٢٥] "…But if you help one another against him (Muhammad ,صلى الله عليه وسلم) then verily, Allah is his Lord, and Gabriel, and the righteous among the believers, -and furthermore, the angels-are his helpers." (٦٦: ٤)

How couldn't he, Allah's peace and blessings be upon him, have liked him, while 'Gabriel' was with the prophet, Allah's peace and blessings be upon him, in his wars, in front of him, and to his right. Our prophet, Allah's peace and blessings be upon him, used to say to 'Gabriel:' "wouldn't you visit us more than you do!"[١٢٦] Consequently Allah, His Almighty, revealed the following: "{وما نتنزل إلا بأمر ربك له ما بين أيدينا وما خلفنا وما بين ذلك وما كان ربك نسيا.}(مريم: ٦٤)[١٢٧]

Therefore, if *Gabriel*, Allah's, His Almighty's trustee over His Almighty's revelation, and His messenger to the messengers, is not allowed to descend to earth but by a permission from Allah, and does not visit Muhammad, Allah's peace and blessings be upon him, but by an order and a command, then how about the angels' obedience to their God, His Almighty? There is Also *Esrafeel* who has picked up the Horn[١٢٨], has lowered his forehead, has listened carefully, and has waited for Allah, His Almighty to issue the order of blowing the *Soor*. How long has he been in such a position, fully obedient, and restricted to Allah's, His Almighty's order. They all fear Allah, His Almighty. Allah, His Almighty says: {يخافون ربهم من

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[١٢٦] Narrated by Al-Termethi, and Ahmed.

[١٢٧] "And we (angels) descend not except by the Command of your Lord. To Him belongs what is before us and what is behind us, and what is between those two, and your Lord is never forgetful." (١٩: ٦٤) "The Hadeeth was narrated by Al-Bukhari.

[١٢٨] *Esrafeel* is the angel appointed to blow into the "horn," signifying the beginning of the everlasting life, the true life that starts with death itself.

فوقهم ويفعلون ما يؤمرون.}(النحل : ٥٠)[١٢٩] It is mentioned that they have been in constant fear since the creation of Hell.

١٧. Allah's prophets and messengers fear punishment.

The prophets, and messengers are the most fearing human beings of Allah, His Almighty, the most worried of His punishment, and the speediest runners to His refuge. Yet they were the most devoted, obeying, and worshipping. There is Adam, who, since eating from the forbidden tree, has been in a continuous fear of the punishment, although he fearfully repented, took refuge with Allah, His Almighty, and was tested by being driven out of Heaven, and having to lead a hard life on earth. When he meets his children, on the Day of Judgement, they ask him to be their mediator, and ask Allah for His forgiveness, saying: "Adam! You are the father of all human beings. Allah has created you with His own hand, made the angels kneel for you, and has taught you the names of everything, won't you ask Allah to forgive us!" Their father, Adam responds: "Isn't your father's sin the cause for you're being driven out of Heaven? Go to someone else."

In the long Hadeeth of mediation, each prophet is in fear of Allah. The *Emam* Al-Bukhari narrates, according to Abu-Horairah, who said: "We were with the

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[١٢٩] "They fear their Lord above them, and they do what they are commanded." (١٦: ٥٠)

prophet of Allah, Allah's peace and blessings be upon him, in an invitation. He was given the arm[١٣٠], which he used to favor, so he hardly tasted it and said: "I am the leader of the people on the Day of Judgement. Do you know why? Allah will gather the first and the last on one surface, so each will see the other, and each will hear the other. The sun will be very close, and the people will feel unbearable, and intolerable sadness and sorrow. The people will say: 'Can't you feel your situation? Can't you see what happened to you? Won't you look for someone to ask your God to forgive you?' So, some of them will say to the others: 'Your father, Adam.' They go to him and say: 'O Adam, you are the father of all the human beings. Allah, has created you with His hand, breathed into you from His spirit, ordered the angels so they prostrated to you, and resided you in Heaven, won't you ask your God to forgive us? Can't you see our condition, and what we are going through?' He says: 'My God is so angry today, that He has never been before, neither will He be later on, and He ordered me to stay away from the tree, but I disobeyed. Myself, myself, myself, go to someone else, go to Noah.'"

Therefore, they go to Noah, and say: 'O Noah, You are the first messenger to the people on earth. Allah has called you a thankful slave; can't you see our condition? Can't you see what happened to us? Won't you ask your God to forgive us?' He says: 'My God is so angry today, that He has never been before, neither will He be later on, and I have asked for a punishment to befall

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[١٣٠] Mutton.

upon my people. Myself, myself, myself, go to someone else, go to Abraham.'

They go to Abraham and say: 'O Abraham, you are Allah's prophet, and dearly close to Him,[١٣١] of all the people on earth. Ask your God for forgiveness for us, can't you see our condition?' He says: 'My God is so angry today, that He has never been before, neither will He be later on, and I have lied three times[١٣٢]. Myself, myself, myself, go to someone else, go to Moses.'

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[١٣١] خليله

[١٣٢] Abraham did not tell a lie except on three occasion. Twice for the Sake of Allah when he said, "I am sick," and he said, "(I have not done this but) the big idol has done it." The (third was) that while Abraham and Sarah (his wife) were going (on a journey) they passed by (the territory of) a tyrant. Someone said to the tyrant, "This man (i.e. Abraham) is accompanied by a very charming lady." So, he sent for Abraham and asked him about Sarah saying, "Who is this lady?" Abraham said, "She is my sister." Abraham went to Sarah and said, "O Sarah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don't contradict my statement." The tyrant then called Sarah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sarah. "Pray to Allah for me, and I shall not harm you." So Sarah asked Allah to cure him and he got cured. He tried to take hold of her for the second time, but (his hand got as stiff as or stiffer than before and) was more confounded. He again requested Sarah, "Pray to Allah for me, and I will not harm you." Sarah asked Allah again and he became alright. He then called one of his guards (who had brought her) and said, "You have not brought me a human being but have brought me a devil." The tyrant then gave Hajar as a girl-servant to Sarah. Sarah came back (to Abraham) while he was praying. Abraham, gesturing with his hand, asked, "What has happened?" She replied, "Allah has spoiled the evil plot of the infidel (or immoral person) and gave me Hajar for service." (Abu Huraira then addressed his listeners saying,

They go to Moses and say: ‘O Moses, you are Allah’s messenger, Allah has given you advantages over the people by His messages, and speech. Ask your God for forgiveness for us, can’t you see our condition?’ He says: ‘My God is so angry today, that He has never been before, neither will He be later on, and I have killed a soul, that I was not ordered to kill. Myself, myself, myself, go to someone else, go to Jesus.’

They go to Jesus and say: ‘O, Jesus, you are Allah’s messenger, and His command that He bestowed onto Merriam. You talked to the people while you were in your cradle, ask your God for forgiveness for us, can’t you see our condition?’ He says: ‘My God is so angry today that He has never been before, neither will He be later on. Myself, myself, myself, go to someone else, go to Muhammad, Allah’s peace and blessings be upon him.’[١٣٣]

So they come to me and say: ‘O, Muhammad, you are Allah’s messenger, the final prophet, and Allah has forgiven all of sins, the earlier, and the later. Ask your God for forgiveness for us, can’t you see our condition?’ So, I go, and get beneath the throne, and fall in prostration to my God. Then Allah awards me, through praying to Him and praising Him, an award He has never given to anyone before. Then it is said: ‘Muhammad, raise your head, ask and you will be granted, ask for forgiveness for others and you will be granted.’ So, I raise my head, and say: ‘O, God My people, O God my people.’ Then it is said: ‘Muhammad, take into Heaven, through the right

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"That (Hajar) was your mother, O Bani Ma-is-Sama (i.e. the Arabs, the descendants of Ishmael, Hajar's son)."

[١٣٣] Unlike the others, Jesus does not mention a sin.

gate of the gates of Heaven, the ones who have no punishment, and they will share the other people through the others, except for this gate of all gates.' Then he said: 'By the one who owns my soul, the distance between the leafs, of one gate of Heaven, is as the distance between Mecca, and Hajer, or as the distance between Mecca and Bosra."[١٣٤]

Therefore, if this is the situation of the messengers on the Day of Judgement, then how about the others; the sinners and disobeyrs. He, Allah's peace and blessings be upon him, was the most righteous worshipers of Allah, His Almighty, the one who fears Him, His Almighty, the most, the one who knows the most about His Almighty, and the one from whose chest, a sound, as the boiler's, was used to be heard, due to crying.

١٨. True believers are in perpetual fear of Allah's punishment, until they enter paradise.

When I read the Qu`oran, I found out that Allah, His Almighty, has described His faithful, believing worshipers, that they are in permanent fear of His torture, are alert and alarmed not to fall in torture at any moment, and in a continuous worry of what is waiting for them. I found out that Allah, His Almighty, refers to His faithful worshipers as in the following Ayah: {والذين هم من عذاب ربهم مشفقون

[١٣٤] Agreed upon.

إن عذاب ربهم غير مأمون.}(المعارج : ٢٧-٢٨)[١٣٥] Worry[١٣٦] is the far end of fear, and the utmost of terror. I also found out that Allah, His Almighty describes His faithful worshipers as: {إن الذين هم من خشية ربهم مشفقون. والذين هم بآيات ربهم يؤمنون. والذين هم بربهم لا يشركون . والذين يؤتون ما آتوا وقلوبهم وجلة أنهم إلى ربهم راجعون. أولئك يسارعون في الخيرات وهم لها سابقون.}(المؤمنون : ٥٧-٦١)[١٣٧]

Those believers are afraid, although they pray, fast, and are charitable. In *Musned*[١٣٨] it is mentioned that the mother of believers, *Um Al-Moe'meneen*[١٣٩] *A`esha*, may Allah be pleased with her said: "O Prophet of Allah, are the {الذين يؤتون ما آتوا وقلوبهم وجلة}(المؤمنون: ٦٠)[١٤٠], the same ones who steal, commit fornication, drink alcohol, and fear Allah, His Almighty?" He, said: "No, O Abu-Bakr's daughter. But he is the one who prays, fasts, and gives away charity while he is in fear of Allah, His Almighty."[١٤١] Ibn Katheer, may Allah bless his soul, in his interpretation of {إن الذين هم من

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[١٣٥] "And those who fear the torment of their Lord. Verily! The torment of their Lord is that before which none can feel secure." (٧٠: ٢٧-٢٨)

[١٣٦] **الإشفاق**

[١٣٧] "Verily! Those who live in awe for fear of their Lord. And those who believe in the Ayat (proofs, verses) of their Lord. And those who join not anyone (in worship) as partners with their Lord. And those who give that (their charity) which they give with their hearts full of fear, because they are sure to return to their Lord. It is these who race for the good deeds, and they are foremost in them." (٢٣: ٥٧-٦١)

[١٣٨] Compilation of *Emam* Ahmed of True Hadeeth.

[١٣٩] Mother of believers, as all Muhammad's, Allah's peace and blessings be upon him, wives are considered to be.

[١٤٠] Are the ones who give out in charity whatever they can, with fearful hearts.

[١٤١] Narrated by Al-Termethi.

خشية ربهم مشفقون.}(المؤمنون: ٥٧)[١٤٢] says that, along with their charity, faith, and good deeds, those live in anxiety, fear of Allah's, and the uncertainty of what He, His Almighty, has prepared for them. Al-Hasan Al-Basri said: "The believers has encompassed charity and worry, and the non-believer has encompassed hostility and security."

Yes, I have found out that only the non-believers, and the hypocrites; the ones who are mislead by their own selfish egos and who consider their sins as good deeds, feel safe and secured. Moreover, since Allah, His Almighty, has provided them with wealth and progeny, then His Almighty will also be generous with them in the life after-death. I have also found out that Allah, His Almighty, has revealed to us the dialogue of the people in Heaven, and their memories of their first life such as, {إنا كنا قبل في أهلنا مشفقين. فمن الله علينا ووقانا عذاب السموم. إنا كنا من قبل ندعوه إنه هو البر الرحيم.}(الطور: ٢٦-٢٨)[١٤٣]

١٩. Great examples of believers fearing Allah's punishment.

A. Omar Ibn Al-Khattab, may Allah be pleased with him.

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[١٤٢] "Verily! Those who live in awe for fear of their Lord." (٢٣: ٥٧)

[١٤٣] "Saying: 'Aforetime, we were afraid with our families (from the punishment of Allah.) But Allah has been gracious to us, and has saved us from the torment of the Fire. Verily! We used to invoke Him before. Verily, He is the Most Generous, the Most Merciful." (٥٢: ٢٦-٢٨)

O`mar Ibn Al-Khattab, may Allah be pleased with him, of whose deeds every believer wishes to have some says, on his death-bed, about his early embracing of Islam, and all of his good deeds: “I wish it to serve as an equilibrium nothing for me, nothing against me.”

Emam Al-Bukhari narrated, according to Al-Meswer Bin Makhrama, who said: “When O`mar was stabbed, he was going through pain, so Ibn A`bbas said to him, as if he is was blaming him[١٤٤]: ‘O *Ameer Al-Moe`meneen*[١٤٥], even if that were true, you have accompanied Allah’s prophet, Allah’s peace and blessings be upon him, and were a good companion, then you separated, while he was satisfied with you. Then you accompanied Abu-Bakr, and were a good companion, then you separated, while he was satisfied with you. Then you accompanied their companions, and were a good companion, and if you leave them, you will be leaving them while they are satisfied with you.’

He said: ‘As for my companionship to Allah’s Prophet, Allah’s peace and blessing be upon him, and his satisfaction, as you have mentioned, then that was a gift from Allah, His Almighty, upon me. As for my companionship to Abu-Bakr, and his satisfaction, as you have mentioned, then that was a gift from Allah, His

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[١٤٤] As if Ibn A`bbas was wondering about O`mar’s fear, and blaming him for it.

[١٤٥] Prince of the believers, which is the title of all leaders during the early Islamic era.

Almighty, upon me. But, as to what you see of my worry, that is about you and your friends. By Allah, have I had the mountains on earth in gold I would ransom myself to escape from Allah's, His Almighty's, punishment, before I meet Him.' Another version says: "I wished that to be in equilibrium, nothing against me, and nothing for me."[١٤٦] Another version yet says: "If there were a mule that has tripped and fell down in Iraq, O`mar would be asked about it, in front of Allah, His Almighty."

Therefore, after considering O`mar Ibn Al-Khattab's attitude, how could a believer be so self-confident? If O`mar Ibn Al-Khattab, who was an early Muslim, witnessed all situations with Allah's Prophet, Allah's peace and blessings be upon him, and an hour of companionship with Allah's Prophet, Allah's peace and blessings be upon him, surpasses any other deed. O`mar, who was the Prophet's, Allah's peace and blessings be upon him, consultant, and his second hand, the one who, before the death of the prophet, Allah's peace and blessings be upon him, was given the good news, by the prophet, to be in Heavens, many, many times, then he became the best companion to Abu-Bakr Al-Sedeeq`, who was *the* companion of Allah's Prophet, Allah's peace and blessings be upon him. So he became his second hand, his consular, and his supporter.

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[١٤٦] Narrated by Al-Bukhari.

Then he took over the leadership of Muslims "so the Islamic State expanded to the west and became prosperous and wealthy, and the people were relaxed and happy."

During O`mar's rein, the Islamic victories were uncountable, and the nations converted into Allah's, His Almighty's, religion in crowds: Persia, the Roman Empire, people of *Al-Sham*[١٤٧], and Egypt. Islam covered almost the whole land. The treasures of the emperor of Persia, and of Caesar, were moved to 'Al-Madeena.' Yet, when O`mar died, a martyr, he was in debt for eighty-six thousand Dinars[١٤٨], that was paid off by his son 'Abd-Allah,' may Allah be pleased with him, collecting it from the Khattabs.

Yet, with all of those distinctive characteristics and services, he said at his death-bed: "I hope that this will be sufficient, non against me, and non for me… By Allah, if a mule would tumble in Iraq, then O`mar will be asked about in front of Allah, His Almighty. By Allah, have I had as much as the mountains of earth in gold, I would have paid them to ransom myself from Allah's torture before I see Him." In other words, if I had gold as much as the mountains, then I would pay it to escape what I fear of Allah's, His Almighty's, punishment.

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[١٤٧] Syria, Jordan, and Palestine.

[١٤٨] This amount of money was not a debt that O`mar, may Allah be satisfied with him, did not pay back before he died, in fact it is the total of all of the salaries he received for being a *Khalief*.

Therefore, if O`mar, may Allah be pleased with him, feared Allah's punishment in such a way, being the man he was, may Allah be pleased with him, then how about us, whose sins are unaccountable, and who haven't got any accomplishment in Islam.

B. O`mro Ibn Al-A`as, may Allah be pleased with him, weeps in fear of Allah on his deathbed.

I have also considered O`mro Ibn Al-A`as weeping on his deathbed fearing to meet Allah. *Emam* Moslem narrated, according to Ibn Shamasah Al-Muhrii, who said: "We attended O`mro Ibn Al-A`as when he was dying. He wept for a long time, and turned his face towards the wall, so his son started telling him: 'Dear father, hasn't Allah's Prophet, Allah's peace and blessings be upon him, told you the good news of so and so? Hasn't Allah's Prophet, Allah's peace and blessings be upon him, told you the good news of so and so?' He[١٤٩] said: "He turned his face towards us and said: 'The best to prepare is the testimony that there is no god but Allah, and that Muhammad is the prophet of Allah. I went through three stages: I remember when nobody hated Allah's Prophet, Allah's peace and blessings be upon him, as much as I did, and nobody liked to have a chance at him, so I can kill him, as much as did. So, have I died

[١٤٩] Ibn Shamsa, the narrator.

on that situation I would have been one of the people of Hell.

However, when Allah felled my heart with Islam, I came to the Prophet, Allah's peace and blessings be upon him, and said: 'Stretch your right hand so I can give you my pledge of allegiance.' So he stretched his right hand.' He said: 'Then, I pulled my hand away. He[١٥٠] said: 'What is the matter, O`mro?' He said: 'I said: 'I have some conditions.' He said: 'What conditions?' I said: 'To be forgiven.' He said: "Haven't you known that Islam destroys everything before it? And that migration destroys everything before it? And that pilgrimage destroys everything before it?'

Then I have not liked anybody, as much as I liked Allah's Prophet, Allah's peace and blessings be upon him, neither have I dignified another as much as I have dignified him. I have respected him to the point that I couldn't fulfil my eyes with his sight, because I held high feelings towards him. If I were asked to describe him, I wouldn't be able to, because I had not filled my eyes with his sight. If I were to die the way I was, I would have wished to be in Heavens. Then I don't know how well have I done in matters that occurred later on. So, when you bury me, throw the dust on me as fast as you can, and wait beside my grave a period that equals the period it takes to slaughter a small

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[١٥٠] Muhammad, Allah's peace and blessings be upon him.

camel, and its meat is cut and divided, so I will not be lonely, and I will think of what am I going to respond to my God's messengers."

C. Um Al-Moe'meneen[١٥١] A`esha, may Allah be pleased with her, the mother of believers, ranks herself among those who are unjust to themselves.

When A`esha, may Allah be pleased with her, was asked about His Almighty's statement, {ثم أورثنا الكتاب الذين اصطفينا من عبادنا فمنهم ظالم لنفسه ومنهم مقتصد ومنهم سابق بالخيرات بإذن الله}(فاطر: ٣٢)[١٥٢]

Those, my sons, are in paradise, as for the one who is foremost in good deeds, he is the one who kept steadfastly to his promise to Allah's messenger, and the messenger has testified that he would be in Heavens. As for the one following a middle course, he is the one who pursues his[١٥٣] trace of his companions, until he reached them. As for the one who wronged his own self, is like me and you."[١٥٤]

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[١٥١] Refer to note no. ١٣٩.

[١٥٢] "The We gave the Book (the Qu`oran) for inheritance to such of Our slaves whom We chose (the followers of Muhammad صلى الله عليه وسلم. Then of them are some who wrong their ownselves, and of them are some who follow a middle course, and of them are some who are, by Allah's Leave, foremost in good deeds." (٣٥: ٣٢)

[١٥٣] The prophet's, Allah's peace and blessings be upon him, teachings, ways, methods, and behavior.

[١٥٤] Narrated by Al-Tialsi.

D. All cry over their sins, remembering their wrong deeds.

I found out that everybody cries over his, or her sin, remembers his guilt, cannot see any graciousness in himself, nor can he say a lot about his accomplishments, a person of those would say: "If I knew I have done one good deed that was accepted, I would have wished to die." When I realized that fact, I realized that the way to Heaven is a long one. I also found the Prophet, Allah's peace and blessings be upon him, saying: "There isn't a judge who rules among people, but is held back on the Day of Judgement. Then an angel pushes him from the back, until he is at[١٥٥] of Hell, and raises his head to Allah, His Almighty, so if what he had said was unjust, then he is thrown into Hell, falling for forty years."[١٥٦] Yet everyday we pass many judgements!

٢٠. A round in Hell clears away arrogance.

A round inside Hell, a look at the deep hole, and a reflection over the people who enter it, and fall in it was the greatest contributor in vanishing my former deception concerning paradise, and on my total concentration to be devoted to escaping Hell. Moreover, a pause, after another

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[١٥٥] The edge of hell.

[١٥٦] Narrated by Ahmed.

at Allah's, His Almighty's, and His Prophet's description of this tremendous, already existing Hell, and an inner visualization of the conditions of its people gave me the certainty that-if Allah, His Almighty desires-that the whole intention should be to escape from it, and that escaping Hell should take the priority over entering Heavens. Since it is known that avoiding sins has the precedence over gaining rewards, then how about the reward that could not be gained unless sin is avoided in the first place, for Heavens cannot be gained, unless Hell is escaped from. I also realized that a person of my long record of sins and disobedience, for which he disserves punishments-except for Allah's, His Almighty's mercy-is impolite and has no right to ask for Heavens, while he hasn't got ridden of the punishment's causes.

The truth is that I have not seen Hell, neither awake, nor asleep. But I paused at the place where Allah, His Almighty, showed His slaves that fire, His Almighty's threat concerning it, His Almighty's comprehensive description, and the Prophet's, Allah's peace and blessings be upon him, live, complete, and clear description, who has seen it with his naked eyes. So, whoever hasn't seen it with his own eyes, feels as if he has seen it through the Prophet's, Allah's peace and blessings be upon him, eyes. A companion used to sit by the Prophet, Allah's peace and blessings be upon him, who talks about Heavens and Hell, so the companion feels as if he sees them with his own eyes. 'Hanthalah' said: "O Prophet of Allah! When we are around you, you remind us of Hell and Heavens as if we see them with the naked eye! Yet when we leave, we get

involved with our wives, children, and properties, so we forget a lot."[157]

Whenever prophet Muhammad, Allah's peace and blessings be upon him, preached describing Hell, his voice rose, his anger was elevated, and his face turned red as if he, Allah's peace and blessings be upon him, were warning of an approaching army saying: "In the mornings, and in the evenings." Jabber Bin A`bd-Allah, may Allah be satisfied with him, said: "Allah's Prophet, Allah's peace and blessings be upon him, in his preaching, used to thank Allah, and praise Him, the way He should be, then says: 'To Whomever Allah shows the right path will never go astray by anyone, and whoever Allah leads astray will never be lead into the right path by anyone. The truest book is the Book of Allah, and the best teachings are the teachings of Muhammad. The most evil issues are the newly implemented ones, and each newly implemented issue is a heresy, and each heresy is a deviation off the Right path, and each deviation of the Right path is in Hell[158].' Then he says: ' I was sent along with the Hour like those[159].' His cheeks turn red, his voice is higher, and his anger is severe, whenever he mentions the Hour, as if he were warning of an approaching army, saying: "In the mornings, and in the evenings." Then he says: "Whoever left money, then it is for his family, and whoever left a

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[157] Narrated by Moslem.

[158] من يهده الله فلا مضل له ومن يضلله فلا هادي له. إن أصدق الحديث كتاب الله، وأحسن الهدي هدي محمد، وشر الأمور محدثاتها، وأن كل محدثة بدعة، وكل بدعة ضلالة، وكل ضلالة في النار.

[159] Prophet Mohammed, Allah's peace and blessings be upon him, emphasizes the quickly approaching Judgment Day.

debt, or a right, then those are for me, or upon me[١٦٠], and I am the one who is most in charge of the believers."[١٦١]

If we were to have the list of the Prophet's, Allah's peace and blessings be upon him, preaching concerning the interpretations of *Surat* [١٦٢](ق) off the top of his mosque's platform, then we would be listening to wonders. Some of the women companions[١٦٣] learned *Surat* (ق) just through listening to it from the Prophet's, Allah's peace and blessings be upon him, mouth, because the Prophet, Allah's peace and blessings be upon him, used to preach so many times about it on Fridays.

The *Surat* (ق) is one of the threatening *Surats*. It contains great scenes about the day of the congregation of the dead, Hell, the frightening talks of the people of Hell, and their fights with each other; who caused whom to end up in Hell, and Allah's, His Almighty's, response to all of them: {لا تختصموا لدي وقد قدمت إليكم بالوعيد. ما يبدل القول لدي وما أنا بظلام

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[١٦٠] Prophet Mohammed, Allah's peace and blessings be upon him, takes the responsibility upon himself to pay back those debts, and to satisfy the rights of other people.

[١٦١] "Whoever left money, then it is for his family, and whoever left a debt [he has not paid off,] or a right [he has not given back,] then those are for me, or upon me[١٦١], and I am the one who is most in charge of the believers."(Narrated by Al-Nessaei)

[١٦٢] Surat *Qa`f* is the fiftieth surah in the Holly Qu`oran. Although it is a short Surah, it is a very threatening one.

[١٦٣] Any Muslim saw the prophet, Allah's peace and blessings be upon him, even for an hour, is referred to as a "companion."

للعبيد.}(ق:٢٨)[١٦٤] Then Allah's, His Almighty's, commands to Hell, which opens its gates swallowing all of its people who enter in crowds, and who are unaccountable. Out of every thousand of Adam's sons, nine hundreds and ninety nine end up in Hell; only one of every thousand enters Heaven.

Since Hell consists of descending steps and levels[١٦٥], one over the other, the viewer cannot see, on the land of the day of the congregation of the dead, but its gates, horn's, fence, and the flames bursting out of it. However, it is a wide and a deep well; if a rock is thrown off Hell's edge, it continues falling down for seventy years without reaching its bottom. Since that is the way Hell is, though someone could think that the Human beings and the *Jins*[١٦٦] who are thrown in there accumulate in layers on top of each others, and there will not be any more room for more crowds, Allah, His Almighty, states that this huge furnace, and wide, and very deep well, will not fall short of containing all entrants. Allah, His Almighty, says: {يوم نقول لجهنم هل امتلأت وتقول هل من مزيد.}(ق:٣٠)[١٦٧] His Almighty says,

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[١٦٤] "Dispute not in front of Me, I had already, in advance, sent you the threat. The Sentence that comes from Me cannot be changed, and I am not unjust to the slaves." (٥٠: ٢٨-٢٩)

[١٦٥] Contrary to Heavens ascending levels, or **درجات**, Hell consists of descending lower levels or **دركات**.

[١٦٦] The spirits.

[١٦٧] "On the Day when We will say to Hell: 'Are you filled?' It will say: 'Are there any more?' (٥٠: ٣٠)

also in the Holly Qu`oran: {فكبكبوا فيها هم والغاوون وجنود إبليس أجمعون.}(الشعراء: ٩٤-٩٥)[١٦٨]

٢١. The Prophet, Allah's peace and blessings be upon him, relates about The Hell that he saw with his own eyes.

At the gate of Hell, Allah's prophet, Allah's peace and blessings be upon him, stood, and into the fire he, Allah's peace and blessings be upon him, looked. He, Allah's peace and blessings be upon him, said: "I looked into Heaven, and saw that most of its people are the poor, and I looked into Hell, and saw most of its people are women."[١٦٩] He, Allah's peace and blessings be upon him, also said: "I stood at the gate of Heaven, where most of the people entered were the poor, and the people of authority were held back, except the people of Hell, for they were thrown into Hell. I also stood at the gate of Hell, where most of the people entered were women."[١٧٠]

In *Emam*'s Ahmed compilation, according to Jabber Bin Abd-Allah Al-Ansari who said: "The sun eclipsed during the days of Allah's prophet, Allah's peace and blessings be upon him, on a very hot day. So Allah's prophet, Allah's peace and blessings be upon him, lead his

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[١٦٨] "Then they will be thrown on their faces into the (Fire,)-they and those who were in error. And the whole hosts of Eblees together." (٢٦: ٩٤-٩٥)

[١٦٩] Narrated by Al-Bukhari.

[١٧٠] Narrated by Al-Bukhari.

companions in prayers and remained standing for a long time that they started falling down. Then he bowed, and remained bowing for quite a while. Then, he raised his head for a long time. Then he bowed for a long time, and then he prostrated twice. Then he stood up and repeated the same procedure. Then he moved backwards and forwards. So they were four bowings, and four prostrations. Then he said: ‘I was shown everything you are promised. I was shown Heaven to the point that if I wanted picking, I would have taken it.’ Or he said: ‘I picked a picking, but my hand fell short of reaching it.’ Hisham was in doubt. ‘Hell was also shown to me, so I moved back, fearing that it might reach you. Then I saw a black, tall woman from *Hemiar*[١٧١] being tortured because of a cat that she tied down. She neither fed it, nor watered it, nor let it eat from the ground. And I saw Abu Thamamah, O`mro Bin Malik, pulling his intestines in Hell. These are two *ayat*[١٧٢] from Allah, His Almighty, showing them to you, so if there is an eclipse, pray so it will clear off.”[١٧٣] In Moslem’s narrative: “Heaven and Hell were displayed to me earlier on this wall, so I haven’t seen such evil, and goodness as I have today. If you were to know what I know, you would laugh a little, and cry a lot.”[١٧٤]

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[١٧١] An old famous city in Yemen.

[١٧٢] Miracles.

[١٧٣] Narrated by Ahmed.

[١٧٤] Narrated by Moslem.

٢٢. A`bd-Allah Ibn O`mar Ibn Al-Khattab visualizes Hell while asleep.

A`bd-Allah Ibn O`mar, may Allah be pleased with both of them[١٧٥], used to wish for a vision to narrate to The Prophet, Allah's peace and blessings be upon him, as many of The Prophet's, Allah's peace and blessings be upon him, companions do. In both compilations of true *Hadeeth*, he said: "I saw, while asleep, two angels coming to me, each one was holding an iron club. They said: 'Do not be afraid! A good man you are, if you have prayed more at night!' They took me with them, until they were at the edge of Hell. It was rolled, just like a well, with horns like the well's horns[١٧٦]. Between every two horns is an angel holding an iron club in his hand. There were men hung in chains, heads down. I recognized men from *Qu`oraish*. Then they turned to the right and returned me. So, I narrated my vision to 'Hafsah,' who narrated it to Allah's prophet, Allah's peace and blessings be upon him. The prophet, Allah's peace be upon him, said: "A`bd-Allah is a good man." In another narrative, "A good man is A`bd-Allah, if he has prayed at night."[١٧٧]

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[١٧٥] The father, O`mar, and the son A`bd-Allah.

[١٧٦] The edges of a well.

[١٧٧] Narrated by Al-Bukhari, and Moslem.

٢٣. The following is the description of Hell in Al-Qu`oran and Al-Sunnah.

As to me, the writer of these lines, I have not seen Hell, neither awake, nor in a dream, but I have read and heard its description in the Holly Qu`oran, and the Prophet's, Allah's peace and blessings be upon him, *Hadeeth*. I tried, and I am still trying to be just like that companion, who used to sit in the Prophets, Allah's peace and blessings be upon him, circles[١٧٨] and listens to the Prophet, Allah's peace and blessings be upon him, describing Hell, its horrors, and the conditions of its people. So as if he is visualizing it with his own naked eyes. So, I started collecting the descriptions of Hell from the *Ayat* of the Holly Qu`oran, and scenes that Allah, His Almighty portrays in the miraculously decisive Qu`oran, along with other scenes reported by the Prophet, Allah's peace and blessings be upon him, and described in his *jawame` al-Kalim*[١٧٩]. The total picture is terribly horrifying, and the scenes are, individually, heart breaking, if the heart were to listen or to comprehend.

٢٤. Hell is one of Allah's great achievements.

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[١٧٨] The prophet, Allah's peace and blessings be upon him, used to urge his companion to set very close to him, in circles.

[١٧٩] The prophet, Allah's peace and blessings be upon him, was gifted with the Collective style; with just few words, Mohammed, Allah's peace and blessings be upon him, had the ability to discuss lengthy issues.

I am going to travel with you, brother in Islam or brother in humanity, whatever your belief should be, to look and see, then you choose for yourself whatever you wish. Allah, His Almighty, says:

{كلا والقمر. والليل إذ أدبر. والصبح إذا أسفر. إنها لإحدى الكبر. نذيرا للبشر. لمن شاء منكم أن يتقدم أو يتأخر.}(المدثر: ٣٢-٣٧)[180]

His Almighty also says:

{وقل الحق من ربكم فمن شاء فليؤمن ومن شاء فليكفر إنا أعتدنا للظالمين نارا أحاط بهم سرادقها وإن يستغيثوا يغاثوا بماء كالمهل يشوي الوجوه بئس الشراب وساءت مرتفقا.}(الكهف:٢٩)[181]

To the believer in Hell I say: "Let's sit and believe for an hour, for remembering Hell is part of faith." To the disbeliever in Hell, I say: "By Allah, His Almighty, it is true. It is in existence already, and was seen eye to eye by the true believers, who narrated what they have seen. The best of those who have seen it is our truthful and honest Prophet, Muhammad Ibn A`bd-Allah, the illiterate messenger, Allah's peace and blessings be upon him, who said: "I stood at the gate of Hell."[182] Also: "I saw Hell and I haven't seen anything more horrifying."[183] "Saw," in the previous context refers to eyesight, not just visualization.

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[180] "Nay, and by the moon. And by the night when it withdraws. And by the dawn when it brightens. Verily, it is but one of the greatest calamities. A warning to mankind. To any of you that chooses to go forward, or to remain behind." (٧٤: ٣٢-٣٧)

[181] "And say: 'The truth is from your Lord.' Then whosoever wills, let him believe, and whosoever wills, let him disbelieve. Verily, We have prepared for the offenders a Fire whose walls will be surrounding them. And if they ask for help, they will be granted water like boiling oil, that will scald their faces. Terrible the drink, and an evil place." (١٨: ٢٩)

[182] Narrated by Al-Bukhari, and Moslem.

[183] Narrated by Al-Bukhari, and Moslem.

٢٥. Hell exists and is lasting forever.

Hell has already been created and it is in existence right now. Prophet Muhammad, Allah’s peace and blessings be upon him, has seen it with his naked eyes. Prophet Muhammad, Allah’s peace and blessings be upon him, said: “When Allah, His Almighty, created Heaven, He called Gabriel and said to him: ‘Go and look at it, and at what I have prepared for its residents.’ He went, looked at it and to Allah’s preparations for its people. He came back and said: ‘By your glory, nobody hears about it, but will enter it.’ Then Allah, His Almighty, issued an order, so Heaven was surrounded by discomforts, and calamities, then He said: ‘Go back and look at it, and at what I have prepared for its people.’ So, he looked, but when he came back, he said: ‘By your glory, I fear that nobody will enter it.’

Then His Almighty sent him to Hell. He said: ‘Go and look at it, and to what I have prepared for its people.’ So he looked, and saw a boiling inferno burning itself. So he came back and said: ‘By your glory, nobody hears about it will enter it.’ Then Allah, His Almighty, issued an order, so Hell was surrounded with desires, then His Almighty said: ‘Go and look at what I have prepared for its people.’ So he went, looked and came back and said: ‘By your glory, I fear that nobody will be saved from it, but will enter it.’”[١٨٤]

Prophet Muhammad, Allah’s peace and blessings be upon him, has also narrated that Hell

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[١٨٤] Narrated by Ahmed Abu Dawood, Al-Termethi, and Al-Nessae’i.

complained to Allah, His Almighty saying: “O God! I am burning myself up.” So He allowed it two breaths, one in the winter, and one in the summer. So the severe cold you encounter is due to its *zamhareer*[١٨٥], and the severe heat you feel is due to its *samoom*[١٨٦].”[١٨٧]

Prophet Muhammad, Allah’s peace and blessings be upon him, also said: “When Ramadan arrives, the gates of Heaven are opened, the gates of Hell are closed, and Satans are chained.”[١٨٨] In addition, all of the references to it in the Holly Qu`oran indicate that it has already been created and that it is in existence.

Hell’s fire does not extinguish, and will not die out. It is lasting forever. It will not be shut down. Its people, the ones who deserve to be there, will stay there, tortured forever, a torture that never stops, nor is it even reduced a little at all. I pray to Allah, His Almighty, to protect us from it, and from its people. Allah says: {فأما الذين شقوا ففي النار لهم فيها زفير وشهيق خالدين فيها مادامت السموات والأرض إلا ما شاء ربك إن ربك فعال لما يريد}(هود: ١٠٦-١٠٧)[١٨٩] He also says: {إنه من يأت ربه مجرما فإن له جهنم لا يموت فيها ولا يحى} (طه: ٧٤)[١٩٠] In another *Ayah* Allah, His Almighty,

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[١٨٥] The coldest weather ever.

[١٨٦] The hottest weather ever.

[١٨٧] Narrated by Ibn Majeh.

[١٨٨] Agreed upon.

[١٨٩] “As for those who are wretched, they will be in the Fire, sighing in a high and low tone. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord will. Verily, your Lord is the doer of what He wills.

[١٩٠] “Verily! Whoever comes to his Lord as a criminal (sinner,) then surely, for him is Hell, therein he will neither die nor live.” (٢٠: ٧٤)

says: {إن الذين كفروا وماتوا وهم كفار أولئك عليهم لعنة الله والملائكة والناس أجمعين. خالدين فيها لا يخفف عنهم العذاب ولا هم ينظرون.} (البقرة: ١٦١-١٦٢)[191] In *Surat Al-Mae'dah*, Allah says: {يريدون أن يخرجوا من النار وما هم بخارجين منها ولهم عذاب مقيم.} (المائدة: ٣٧)[192] In *Surat Al-Ae`la*, Allah, His Almighty, says: {فذكر إن نفعت الذكرى سيذكر من يخشى. ويتجنبها الأشقى. الذي يصلى النار الكبرى. ثم لا يموت فيها ولا يحيى.}(الأعلى: ٩-١٣)[193]

Therefore, a dweller of Hell does not die in order to escape torture, neither does he live a prosperous life, but an everlasting torture, where death becomes the ultimate and unattainable wish. Allah, His Almighty says: {ونادوا يا مالك ليقض علينا ربك قال إنكم ماكثون.} (الزخرف: ٧٧)[194] Allah, His Almighty, say to its people: {قيل ادخلوا أبواب جهنم خالدين فيها فبئس مثوى المتكبرين.}(الزمر:٧٢)[195] Allah also says: {والذين كفروا لهم نار جهنم لا يقضى عليهم فيموتوا ولا يخفف عنهم من عذابها كذلك نجزي كل كفور.}(فاطر:٣٦)[196]

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[191] "Verily, those who disbelieve, and die while they are disbeliever's, it is they on whom is the Curse of Allah and of the angels, and of mankind, combined. They will abide therein, their punishment will neither be lightened, nor will they be reprieved." (٢: ١٦١-١٦٢)

[192] "They will long to get out of the Fire, but never will they get out therefrom, and theirs will be a lasting torment." (٥: ٣٧)

[193] "Therefore remind (men) in case the reminder profits (them.) The reminder will be received by him who fears (Allah.) But it will be avoided by the wretched. Who will enter the great Fire and made to taste its burning. Wherein he will neither die (to be in rest,) nor live (a good living.)" (٨٧: ٩-١٣)

[194] "And they will cry: 'Omalik (Keeper of Hell!) Let your Lord make an end of us.' He will say: 'Verily, you shall abide forever.'" (٤٣: ٧٧)

[195] "It will be said (to them): 'Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!'" (٣٩: ٧٢)

[196] "But those who disbelieve, for them will be the Fire of Hell. Neither it will have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever." (٣٥: ٣٦)

Prophet Muhammad, Allah's peace and blessings be upon him, said: "When the people of Heaven enter Heaven, and the people of Hell, death is brought until it is between Heaven and Hell, and slaughtered.[١٩٧] Then a caller says: "O, people of Heaven, an everlasting life, there is no death. O, people of Hell, an everlasting life, there is no death." So, the people of Heaven are even in a more delight than their existing delight, and the people of Hell receive another misery on top of their existing misery."[١٩٨]

٢٦. Is it possible to visualize how wide Hell is?

The size of this existing Hell is beyond the human imagination, taking into consideration that the sun, the moon, and the stars are only small stones inside it. It is a great inferno, where suns and stars are thrown inside it as the small stones are thrown inside a great well. The size of the bodies of its people, the ones who are destined to remain there forever, is enlarged to a point that the size of one tooth of its people becomes as huge as the mountain of *Ohod*, the distance between his shoulders is of a three-day walk, the thickness of his skin is of a three day-walk. Therefore, the body of a Hell's inhabitant is as huge as the most gigantic mountain on earth. Mohammed, Allah's

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[١٩٧] "When the people of Heaven enter Heaven, and the people of Hell [enter] Hell, death is [personified and] brought until it is between Heaven and Hell, and slaughtered."

[١٩٨] Narrated by Al-Bukhary.

peace and blessing upon him, said: “The tooth of a non-believer or his fang is as *Oh`od’s*, and the thickness of his skin is of a three-day walk distance.”[١٩٩]

According to Al-Bukhari’s narrative, Muhammad, Allah’s peace and blessings be upon him, said: “The distance between a non-believer’s shoulders is a three-day time period for a fast horse-back rider.” He, Allah’s peace and blessings be upon him, also said, In ‘Al-Termethi’: “ A blasphemer’s seating area in Hell is as wide as the distance between Mecca and Al-Meddina.”

Although out of one thousand people, nine hundred and ninty nine end up in Hell, and only one enters Heaven, along with *Jin’s* satans, who are as many as the non-believers, or even more, who all enter Hell the way Allah, His Almighty, described, yet they do not fill it up, neither does it refuse them: {يوم نقول لجهنم هل إمتلأت وتقول هل من مزيد.}(ق: ٣٠)[٢٠٠] This Huge inferno was created in the shape of a round well. The outside onlooker, at the top, may not see but its fence, the pavilion that surrounds it, and its seven gates that are located in its fence or built on its descending steps. As for Hell itself, it is so deep that it is bottomless; if the greatest rock is thrown off its edge, it continues falling for seventy years without reaching the bottom.

In this huge inferno, there are mountains. In those mountains are so many caves, caverns, valleys, narrow pathways, and uncountable horrors and horrors. Rivers of pus and matter, and whatever flows out of the bodies of the people of Hell, and explodes from their

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[١٩٩] Narrated by Moslem.

[٢٠٠] Refer to Note No. ٧٤.

stomachs and their intestines; {وسقوا ماء حميما فقطع أمعاءهم.}(محمد: ١٥)[٢٠١] Rivers of water that looks like black, very dirty and rotten oil, that is at its utmost of heat, explode from those mountains. If a tortured person places it closer to his face, his face will be roasted, and the skin of his face will fall apart into it-I ask Allah's refuge from His anger and His punishment. {وإن يستغيثوا يغاثوا بماء كالمهل[٢٠٢] يشوي الوجوه بئس الشراب وساءت مرتفقا.}(الكهف: ٢٩)[٢٠٣]

٢٧. In Hell are all causes of death, but there is no death.

The people of this existing great fire, who are its residents, are welcomed at its gates with the news that they will remain there forever, before they are dumped into it. {قيل ادخلوا أبواب جهنم خالدين فيها فبئس مثوى متكبرين.}(الزمر:٧٢)[٢٠٤] In there, all of the causes of death exist, yet a sinner does not die, neither by one of them, nor by all of them put together, {ويأتيه الموت من كل مكان وما هو بميت ومن ورائه عذاب غليظ.}(إبراهيم:١٧)[٢٠٥] Its heat burns and kills instantly, but Allah, His Almighty, has

[٢٠١] "And be given, to drink, boiling water, so that it cuts up their bowels." (٤٧: ١٥)

[٢٠٢] "Mohl," is melted lead, or every melted metal.

[٢٠٣] (١٨: ٢٩)

[٢٠٤] It will be said (to them): 'Enter you the gates of Hell, to abide therein. And what an evil abode of the arrogant.'" (٣٩: ٧٢)

[٢٠٥] "And death will come to him from every side, yet he will not die and in front of him, will be a great torment." (١٤: ١٧)

desecrated that the people in Hell are going to feel, and suffer this tremendous heat, without dying. Its water also tears the intestines apart, hasn't it been for Allah's, His Almighty's, desecration for the everlasting of its people. More types of torture are: Its snakes' bites, feeding on its *Zaq`oom*[٢٠٦], suffering the blows of its angels, and their beatings to its people with iron hammers, if the greatest mountain on earth were hammered by one of them, it would be flat instantly, and become debris. Then, there is the overwhelming despair that tears hope apart. All of the previous conditions are fatal and deadly, yet a tortured sinner of the people of Hell-I ask Allah to be saved-does not die because of one of them, or by all put together; {ويأتيه الموت من كل مكان وما هو بميت ومن ورائه عذاب غليظ.}(إبراهيم:١٧)[٢٠٧]

٢٨. Torture in Hell increases forever.

This culmination and the increase of torture continue forever, with no hope of a single day of rest, an hour of tranquility, or a decrease of torture. {وقال الذين في النار لخزنة جهنم ادعوا ربكم يخفف عنا يوما من العذاب قالوا أو لم تك تأتيكم رسلكم بالبينات. قالوا بلى. قالوا: فادعوا وما دعاء الكافرين إلا في ضلال.}(غافر: ٤٩-٥٠)[٢٠٨] Allah, His Almighty, also

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[٢٠٦] *Zaq`oom* is the fruit of an evil tree that springs up from the very bottom of Hell.

[٢٠٧] (١٤: ١٧)

[٢٠٨] "And those in the Fire will say to the keepers (angels) of Hell: 'Call upon your Lord to lighten for us the torment for a day!' They will say: 'Did there not come to you, your Messengers with evidences and signs?' They will say:

says: {إن المجرمين في عذاب جهنم خالدون لا يفتر عنهم وهم فيه مبلسون.}(الزخرف:٧٤-٧٥)[٢٠٩] Trying to visualize such a situation, and meditating over the fact that we could be in such predicaments-I take refuge by Allah-is a great preaching in itself, and a great repulsion.

٢٩. The food of the punished people in Hell is a torture, and their drink is a torture too.

The people of Hell, the ones who are to remain there forever-I take refuge by Allah-eat and drink. However, they are tortured with the food they eat, and the drink they swallow, as much as the fire's torture or even worse. Although they are tortured with this food and drink, they get so hungry and so thirsty, that they are forced upon that food and drink, which in itself is a type of punishment, better yet it is The punishment. For a punished person in Hell gets so hungry, to the point that he has to eat from the tree of *Al-Zaq`oom*, which is a tree that springs from the center and origin of Hell, from the depth of the well, the very bottom of Hell, with terrifying, detestable, and ugly branches and fruit. What would you think of the fruit of a tree that springs up from fire,

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'Yes.' They will reply: 'Then call (as you like.) And the invocation of the disbeliever's is nothing but in error.'" (٤٠: ٤٩-٥٠)

[٢٠٩] "Verily, the criminals (sinners,) will be in the torment of Hell to abide therein forever. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows, and in despair therein." (٤٣: ٧٤-٧٥)

irrigated with fire, and is saturated with *Hameem*? Allah, His Almighty, describes the tree of *Zaq`oom* saying: {إنها شجرة تخرج في أصل الجحيم. طلعها كأنه رؤوس الشياطين. فإنهم لآكلون منها فمالئون منها البطون. ثم إن لهم عليها لشوبا من حميم. ثم إن مرجعهم لإلى الجحيم.}(الصافات:٦٤-٦٨)[٢١٠]

His Almighty says also, threatening and promising: {ثم إنكم أيها الضالون المكذبون لآكلون من شجر من زقوم فمالئون منها البطون فشاربون عليه من الحميم فشاربون شرب الهيم.}(الواقعة: ٥١-٥٥)[٢١١]

It is the hunger and the desperate need for food that urges the punished person of the people of Hell to eat from such a condemned, awful tree, which comes up from the origin of Hell, and bears fruit of fire. So, when the internal organisms of the punished person is burned because of that evil food, and he wishes to extinguish the burning fire inside of him, and the tremendous thirst he feels, he is driven by that necessity to an evil liquid that is at the prime of its heat, so he swallows it to extinguish his fire, yet it only leads to more burning. {فشاربون عليه من الحميم.}(الواقعة: ٥٤)[٢١٢] Although the water is as evil and rotten as the dirty, black, unclear, and rotten oil, that is at its highest boiling temperature, the punished person gulps it down. Just like a very thirsty camel, that is affected with an illness inside its

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[٢١٠] "Verily, it is a tree that springs out of the bottom of Hell-Fire. The shoots of its fruit-stalks are like the heads of devils. Truly, they will eat thereof and fill their bellies therewith. Then on top of that they will be given boiling water to drink so that it becomes a mixture. Then thereafter, verily, their return is to the flaming fire of Hell." (٣٧: ٦٤-٦٨)

[٢١١] "Then moreover, verily, - you the erring-ones, the deniers. You will, indeed, eat of the trees of Zaqu`om. Then you will fill your bellies therewith. And drink boiling water on top of it. So you will drink like thirsty camels!" (٥٦: ٥١-٥٥)

[٢١٢] "And drink boiling water on top of it." (٥٦:٥٤)

stomach, to the point that it feels as if there were flames inside its stomach, so it swallows water, but its thirst is not extinguished. Describing his feelings while in love, the poet says,

فأصبحت كالهيماء لا الماء مبرد ظماها ولا يقضى عليها هيامها[٢١٣]

Allah, His Almighty, referring to the tortured people of Hell-I take refuge with-Allah says: {ثم إنكم أيها الضالون المكذبون لآكلون من شجر من زقوم فمالئون منها البطون فشاربون عليه من الحميم فشاربون شرب الهيم[٢١٤].}(الواقعة: ٥١-٥٥)[٢١٥]

When those tortured people drink from the water that has no benefit for them, but actually hurt them, to the point that it tears apart their intestines, they run from it to the fire itself, a worse escape indeed. Then their thirst forces them to drink again from that disgustingly harmful water. That is the way it is, from worse, to worse, and back again. Allah, His Almighty says: {هذه جهنم التي يكذب بها المجرمون. يطوفون بينها وبين حميم آن.}(الرحمن: ٤٣-٤٤)[٢١٦] Therefore, they will be running away from fire to *hameem*, and from *hameem* to fire, back again, in an endless and hopeless search for a way out.

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[٢١٣] So as a diseased with Haimaa' I became,
Neither water satisfies its thirst,
Nor does its illness allows its misery to rest.

[٢١٤] *Heem,* is the plural of *haimaa'* which the camel that has the stomach disease that causes it to drink, without extinguishing its thirst.

[٢١٥] Refer to Note No. ٩٥.

[٢١٦] "This is Hell which the criminals (sinners) denied. They will go between it and the boiling hot water." (٥٥: ٤٣-٤٤)

٣٠. Other types of torturing drinks.

The previous torture is not the only type of torture related to food and drinks, for there are several types of tortures using severely painful, disgusting, and rotten drinks and food. Allah, His Almighty, says: {هذا وإن للطاغين لشر مآب جهنم يصلونها فبئس المهاد هذا فليذوقوه حميم وغساق وآخر من شكله أزواج.}(ص: ٥٥-٥٨)[٢١٧] *Al-Hameem*, is hot water, and *Al-Khssaq*` is a rotten, and a disgustingly awful liquid that if a single drop falls from it into the seas on earth, it will render the whole life on planet Earth impossible. Our Prophet Muhammad, Allah's peace and blessings be upon him, said: " {يا أيها الذين آمنوا اتقوا الله حق تقاته ولا تموتن إلا وأنتم مسلمون.}(آل عمران: ١٠٢)[٢١٨] if only a drop of *Zaq`oom* is dropped[٢١٩] then it will destroy the lives of the people, so how about those for whom it is the only food."[٢٢٠] The other combinations of food, and drinks are only varieties of the same kind, which is all-I take refuge with Allah, His Almighty-undeniably true.

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[٢١٧] "This is so! And for the transgressors (sinners) will be an evil final return. Hell! Where they will burn, and worst is that place to rest. This is so! Then let them taste it, a boiling fluid and dirty wound discharges. And other torments of similar kind, all together." (٣٨: ٥٥-٥٨)

[٢١٨] "O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam, with complete submission to Allah." (٣: ١٠٢)

[٢١٩] On Earth.

[٢٢٠] Narrated by Ahmed.

٣١. The psychological torture is even severer than the physical torture.

The torture of the people of Hell is not only physical. They will be punished physically with fire that actually cooks their skins, and then those skins are instantly replaced. The fire will burn their chests, all the way deep inside reaching for their hearts. Allah, His Almighty, says: {نار الله الموقدة التي تطلع على الأفئدة.}(الهمزة: ٦-٧)[٢٢١] meaning that its flames reach deep all the way to the heart, and its burning stones are placed on a person's nipple, so they burn their way, through the punished body, until they come out from his back, and they are placed on his back until they come out from his chest. Prophet Muhammad, Allah's peace and blessings be upon him, said: "Deliver the good news to the treasurers that they will be punished with plates, that will be heated in the fire of Hell and placed on the nipple of one of them until it burns its way to the scapula of his shoulders, and placed on the scapula of his shoulders until they burn their way to his nipples, shaking in agony."[٢٢٢]

Other types of physical torture yet are drinking *Hameem*, eating *Zaq`oom*, and being bitten by snakes as large as mules, that come out from caves in Hell, and whose poison run down the tortured bodies like fire, or even worse. However, this painful torture is not the only type of torture for the people of Hell, for their psychological torture is as much as the physical, yet even worse, such as:

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[٢٢١] "The fire of Allah, kindled. Which leaps up over the hearts." (١٠٤: ٦-٧)

[٢٢٢] Narrated by Moslem.

A. **The Angels' Endless Blame.**

The everlasting blame from the guards of Hell, as in the following, {ألم يأتكم رسل منكم يقصون عليكم آيات ربكم وينذرونكم لقاء يومكم هذا قالوا بلى ولكن حقت كلمة العذاب على الكافرين.}(الزمر: ٧١)[٢٢٣]

B. **The Angels' Carelessness and Negligence of the Sinners.**

Hell's angels' negligence of the tortured people's screams, cries, and begging, and their carelessness of the situation of those tortured people is a torture in itself. In fact the angels increase the torture the more those punished people scream for help. Allah, His Almighty, says, in the Holly Qu`oran: {وإن يستغيثوا يغاثوا بماء كالمهل يشوي الوجوه.}(الكهف: ٢٩)[٢٢٤] Allah, His Almighty, also says in another Surat: {وقال الذين في النار لخزنة جهنم ادعوا ربكم يخفف عنا يوما من العذاب. قالوا أو لم تك تأتيكم رسلكم بالبينات قالوا بلى قالوا فادعوا وما دعاء الكافرين إلا في ضلال.}(غافر: ٤٩-٥٠)[٢٢٥]

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[٢٢٣] " 'Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?' They will say: 'Yes, but the Word of torment has been justified against the disbeliever's.'" (٣٩: ٧١)

[٢٢٤] Look up note No. ٧٧, ٨٨.

[٢٢٥] "And those in the Fire will say to the keepers (angels) of Hell: 'Call upon your Lord to lighten for us the torment for a day!' They will say: 'Did there not come to you, your Messengers with evidences and signs?' They will say:

When the people of Hell are at the ultimate of their sadness, hopelessness, and distress, they ask "Malek," who is Hell's guard, and who is the toughest, and hardest of all angels of torture, saying: {يا مالك ليقض علينا ربك.}(الزخرف: ٧٧)[٢٢٦] So, Malek responds after a thousand years, which equals one day of the life after-death, saying: {إنكم ماكثون لقد جئناكم بالحق ولكن أكثركم للحق كارهون.}(الزخرف: ٧٧-٧٨)[٢٢٧]

When the people of Hell are at their utmost despair and frustration, they detest themselves complaining: {لو كنا نسمع أو نعقل ما كنا في أصحاب السعير.}(الملك: ١٠)[٢٢٨] which is an admittance of guilt. They admit that they have not had the ears that are qualified to listen to the call-the right call-in life, neither have they had the minds that are qualified to comprehend the right call that was delivered to them through the messengers[٢٢٩]. Consequently, the moment they realize the true reason for their being lost and astray in life, they

'Yes.' They will reply: 'Then call (as you like.) And the invocation of the disbeliever's is nothing but in error.'" (٤٠: ٤٩-٥٠)

[٢٢٦] "Omalik (Keeper of Hell!) Let your Lord make an end of us." (٤٣: ٧٧)

[٢٢٧] " He will say: 'Verily, you shall abide forever.' Indeed We have brought the truth (Muhammad صلى الله عليه وسلم with the Qu`oran) to you, but most of you have a hatred for the truth." (٤٣: ٧٧-٧٨)

[٢٢٨] "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire." (٦٧: ١٠)

[٢٢٩] They did not distinguish right from wrong, in their earthly lives. They could not see the difference, nor could they listen to the difference, when it was explained to them.

start blaming themselves, and regretting, but it is too late to regret.

They are overwhelmed with grief, and they detest themselves. Moreover, they are informed with the news that causes them a greater sorrow, and a greater regret than all the suffering they are already going through. They are informed that Allah's anger at them is greater than their own anger at themselves. Allah, His Almighty, says: {إن الذين كفروا ينادون لمقت الله أكبر من مقتكم أنفسكم إذ تدعون إلى الإيمان فتكفرون.}(غافر: ١٠)[٢٣٠] The reason for their own hatred of themselves, is that faith was right there, at there hands, had they chosen to embrace it, but now it is far away, and will never be accepted from them; {وقالوا آمنا به وأنى لهم التناوش من مكان بعيد.}(سبأ: ٥٢)[٢٣١]

The sinners were requested, in life, to embrace a full belief within their hearts in the oneness of the Lordship of Allah, His Almighty, an oral declaration, and a good and effortless deed that the believer will like and taste its fruit during his earthly life, before his death. A fasting person, for instance is pleased in his life by his fasting, a praying person is satisfied with

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[٢٣٠] "Those who disbelieve will be addressed (at the time of entering into the Fire): 'Allah's aversion was greater towards you (in the worldly life when you used to reject the Faith) than your aversion towards one another (now in the Fire of Hell, as you are now enemies to one another,) when you were called to the Faith but you used to refuse.'" (٤٠: ١٠)

[٢٣١] "And they will say (in the Hereafter): 'We do believe (now),' but how could they receive (Faith and acceptance of their repentance by Allah) from a place so far off." (٣٥: ٥٢)

his prayers, and a charitable person is poured into his heart goodness and reward, which is much better for him than to withhold his charity. A person who performs priglemage finds satisfaction in harshness for the sake of Allah, His Almighty. The one, who is perpetually remembering Allah, His Almighty, says: "In the name of Allah, we enjoy happiness, if the kings, and their sons, would know about, they would fight us with swords for."

Also the person who is satisfied with the food, drinks, and the sexual relationship he enjoys lawfully, feels a sort of happiness, and satisfaction unknown to a person unlawfully eating and drinking, or committing fornication. Allah, His Almighty, says: {ومن أعرض عن ذكري فإن له معيشة ضنكا ونحشره يوم القيامة أعمى.}(طه: ١٢٤)[٢٣٢]

C. A Humiliating Torture.

To be beaten with huge clubs, to suffer such a disgraceful torture and at the same time to be blamed shamefully, such as the angels' sayings to them, after, and while torturing them: {إن هذا ما كنتم به , and: {ذق إنك أنت العزيز الكريم.}(الدخان: ٤٩)[٢٣٣]

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[٢٣٢] "But whosoever turns away from My Reminder, verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." (٢٠: ١٢٤)

[٢٣٣] "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous!" (٤٤: ٤٩)

{أفسحر هذا أم أنتم لا and also: تمترون.} (الدخان: ٥٠)[٢٣٤]
تبصرون.}(الطور: ١٥)[٢٣٥]

D. A Shameful Torture.

The nature of the torture itself is degrading and shameful, such as being pulled in Hell, facing downwards, {يوم يسحبون في النار على وجوههم ذوقوا مس سقر.}(القمر: ٤٨)[٢٣٦] Also, being grabbed by the foreheads and the feet, and thrown into Hell, {يعرف المجرمون بسيماهم فيؤخذ بالنواصي والأقدام.}(الرحمن: ٤١)[٢٣٧] Or being pushed and shoved into torture. Allah, His Almighty, says: {يوم يدعون إلى نار جهنم دعا هذه النار التي كنتم بها تكذبون.}(الطور: ١٣-١٤)[٢٣٨] The word {الدع} stands for shoving and pushing severely. Allah, His Almighty, has called the torture of the after-death "shameful" because anyone deserves it, will be greatly disgraced. Allah, His Almighty,

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[٢٣٤] "Verily! This is that whereof you used to doubt!" (٤٤: ٥٠)

[٢٣٥] "Is this magic, or do you not see?" (٥٢: ١٥)

[٢٣٦] "The Day they will be dragged in the Fire on their faces, (it will be said to them): 'Taste you the touch of Hell!'" (٥٤: ٤٨)

[٢٣٧] "The criminals (sinners) will be known by their marks (black faces,) and they will be seized by their forelocks and their feet." (٥٥: ٤١)

[٢٣٨] "The Day when they will be pushed down by force to the Fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to belie." (٥٢: ١٣-١٤)

says: {ومن الناس من يشتري لهو الحديث ليضل عن سبيل الله بغير علم ويتخذها هزوا أولئك لهم عذاب مهين.}(لقمان: ٦)[239]

E. Allah's Anger and Hatred

The greatest and most degrading punishment the people of Hell receive is Allah's, His Almighty's, anger upon them, His negligence of them, the denial of His mercy, and His hatred towards them. Allah, His Almighty, says: {إن الذين يشترون بعهد الله وأيمانهم ثمنا قليلا أولئك لا خلاق لهم في الآخرة ولا يكلمهم الله ولا ينظر إليهم يوم القيامة ولا يزكيهم ولهم عذاب أليم.}(آل عمران: ٧٧)[240]

F. Sins Are Exposed and Unveiled Publicly

There is also the disclosure of faults and sins before everybody, before all the people, since the creation of Adam, peace be upon him, until the Day of Judgement. Allah, His Almighty, says in the Holly Qu`oran: {يوم تبلى السرائر. فما له من قوة ولا ناصر.}(الطارق: ٩-١٠)[241] So, those secrets are destroyed, and every sin is revealed.

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[239] "And of mankind is he who purchases idle talks to mislead (men) from the Path of Allah without knowledge, and takes it by way of mockery. For such, there will be a humiliating torment." (٣١: ٦)

[240] "Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (paradise.) Neither will Allah speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment." (٣: ٧٧)

[241] "The Day when all the secrets (deeds, prayers, etc.) will be examined (as to their truth. Then will (man) have no power, nor any helper." (٨٦: ٩-١٠)

Allah, His Almighty, says also, after portraying the deaths of the people of *Noah*, *A`ad*, *Thamood*, people of *Loot*, and the people of *Shua`aib*: {إن في ذلك لآية لمن خاف عذاب الآخرة ذلك يوم مجموع له الناس وذلك يوم مشهود.}(هود: ١٠٣)[٢٤٢] Therefore, whoever Allah, His Almighty, punishes on this day, He uncovers his secrets before all, and rebukes him before everybody. In other words He has severely disgraced him, and shamefully degraded him. Allah, His Almighty, says, referring to the believers' prayers on this promised true day: {ربنا إنك من تدخل النار فقد أخزيته وما للظالمين من أنصار.}(آل عمران: ١٩٢)[٢٤٣] Abraham, peace be upon him, prays saying: {ولا تخزني يوم يبعثون يوم لا ينفع مال ولا بنون إلا من أتى الله بقلب سليم.}(الشعراء: ٨٧)[٢٤٤] Prophet Muhammad, Allah's peace and blessings be upon him, said: "For every person who betrays is a flag at his bottom, on the Day of Judgement, as big as his

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[٢٤٢] "Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present." (١١: ١٠٣)

[٢٤٣] "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him, and never will the aggressors (sinners) find any helpers." (٣: ١٩٢)

[٢٤٤] "And disgrace me not on the Day when (all the creatures) will be resurrected; The Day whereon neither wealth nor sons will avail, Except him who comes to Allah with a clean heart (clean from polytheism and hypocrisy.)" (٢٦: ٨٧-٨٩)

betrayal, there is not a greater betrayal than a leader of the public."[٢٤٥]

٣٢. The greatest torture in Hell is to remain there forever.

The people of Hell are of two kinds. There are people who will be permanently staying in there, for there is no death any more. These people will have an everlasting torture in Hell, from which they will never escape. Those people are classified differently; the highest is imprisoned in a hole at the very bottom of Hell, if this hole were to be uncovered, then Hell with its entirety asks Allah, His Almighty, to be saved from its heat. The lowest class and of a less torture is the one who will have two smoldering embers placed under his feet, of which his brain will boil. Although this is the least tortured sinner in Hell, he will think, and feel that he is the most tortured.

Imagining an everlasting life in Hell is actually beyond imagination, and it is heart breaking. Just imagining, that a person is in a prison, even if it were of the type found in this life, where he is sentenced to life, without an escape, not even through death, or anything else, but to remain there forever, is enough to kill a person of sadness, grief, and sorrow. So, how about a prison with walls, doors, food, and drink are all of fire! So, how about this prison being a well, when a tortured sinner is thrown

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[٢٤٥] Narrated by Moslem.

in it, he falls on his head for seventy years before reaching its bottom.

Moreover, how about the fire that we are familiar with in our life being only one seventieth of Hell's fire, in other words every fraction of the other sixty nine fractions being as of the same severe heat of the heat of this life's fire. To truly visualize an everlasting LIFE in such a torture is something that the human beings' ability stops short of. Prophet Muhammad, Allah's peace and blessings be upon him, said: "I wonder how can a person, who wants to escape Hell, sleep!" For anyone who knows this Hell, believes in it, and is aware that it is present at the moment, and if he dies at any moment he could enter it, wouldn't be able to sleep, since it is waiting. Yet it is negligence, the habit of postponing repentance, and the indulgence in the temptations that surround Hell.

٣٣. Who are the sinful believers?

The believer, who dies embracing the true faith and belief, and who has committed in his life a sin ranks bellow blasphemy, or polytheism both of which render him away from the true belief, then he is classified into two classifications; he either repented while he was alive, or died without repenting. Therefore, if he has already repented while he was alive, a true and honest repentance that Allah, His Almighty has accepted, then he is purged of all of his sins, and is back as pure as the day he was born. He will not be asked about that sin after-death. But if

he has not repented before dying, then his destiny is as follows;

A. A Total Forgiveness.

Allah, His Almighty, might, mercifully, and kindly overlook his sin, as says in Ibn O`mar's, may Allah, His Almighty be pleased with them both[٢٤٦], *Hadeeth* concerning Allah's, His Almighty's secret conversation. "Allah, His Almighty, brings the believer closer and shelters, so he is veiled[٢٤٧]. Then He says: 'Do you remember this sin, do you remember that sin?' So he says: 'Yes, my God.' Until He reminds him of all of his sins, and he is definite that he is lost, He says: 'I kept them secrets in life, and forgive you for committing them today.' Then he is given his book of good deeds. As for the non-believers, and the hypocrites, the witnesses will say: 'These are the ones who didn't believe in their God, Allah's curse be upon the sinners."[٢٤٨] This scene is on the Day of Judgement.

B. A Forgiveness Due to Good Deeds Surpassing Bad Deeds.

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[٢٤٦] Abd-Allah, the son, and O`mar the father.

[٢٤٧] Allah, His Almighty, conceals those people from others when His Almighty reminds them of their sins so those sins will remain as secret as they were before.

[٢٤٨] Narrated by Al-Bukhari.

The second type is the type of people who have got many good deeds that actually exceed their sins. Allah, His Almighty, overlooks, and forgives their sins because of their good deeds. Allah, His Almighty, says: {فمن ثقلت موازينه فأولئك المفلحون.}(الأعراف: ٨)[٢٤٩]

Allah also says: {فأما من ثقلت موازينه فهو في عيشة راضية. وأما من خفت موازينه فأمه هاوية.}(القارعة: ٦-٩)[٢٥٠]

C. A Punishment That Only Allah, His Almighty, Knows of.

Or Allah, His Almighty, decides to punish him. This punishment could take place either in the grave, the place of the Day of the Resurrection (on the Day of Judgement,) or in Hell's fire. Then, he is lifted, by Allah's, His Almighty's, mercy into Heaven, since he died believing in Allah, His Almighty, as the only and sole God[٢٥١]. He did not die as an atheist, a quality that repulses a person from Islam.

Those disobedient believers, are the ones who die before repenting, their repentance was not accepted, died while indulging in those sins- I take refuge with Allah, His Almighty from His fury-such as a person who dies while in the act

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[٢٤٩] "So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise.) (٧: ٨)

[٢٥٠] "Then as for him whose balance (of good deeds) will be heavy, He will live a pleasant life (in Paradise.) But as for him whose balance (of good deeds) will be light, He will fall heads-down (in Hell.) (١٠١: ٦-٩)

[٢٥١] Died as a believer.

of fornication, stealing, running away from the enemy, dealing in usury, or while indulging in any sin of a lower gravity. Therefore, Allah, His Almighty, decides to punish them, for their sins, in the grave, or in any of the locations on the Day of Judgement that equals fifty thousand days of this life. Or His Almighty decides to punish them in Hell afterwards.

٣٤. Sin and the promise of punishment are inescapable realities, while repentance and forgiveness are negotiable assumptions.

I have found out that sin, whether recognizable by a person or not, considered by him as a sin or not, remembered it or forgot it, is unavoidable. In other words, every sin occurs in life is inscribed, and written, unless Allah, His Almighty, abolishes it through Man's repentance. I have also discovered that the punishment that Allah, His Almighty has assigned for a sin is certain and unavoidable unless Allah, His Almighty forgives that particular sinner. Consequently, since the sins I have committed are nonnegotiable, then they have been undoubtedly written. Threats, for committing sins are also absolutely true, for Allah, His Almighty, does not state but the truth, and does not threaten but with the truth, unless the slave honestly repents, then Allah, His Almighty, forgives him.

But the acceptance of repentance is still a doubtful matter. So, how would I know, or anybody else for that matter,

that Allah, His Almighty, has accepted my excuses, has delivered me from my mistakes, and has forgiven my sins. I entrust Allah, His Almighty, but distrust myself. Have I covered all requirements of repentance. Have I really stopped committing sins, with a real intention not to go back again? Have I regretted committing each sin, a real regret with the full understanding of punishment if Allah, His Almighty, chooses not to accept my repentance? Have I intended not to fall back into sins as long as I live? Have I returned the people's rights? Have I asked their forgiveness for the rights that I could not return? How would I know, with all the sins that I have committed, against Allah, His Almighty, and other mountains of sins against people, that only Allah, His Almighty, knows of?

I can only say: "My Allah, You are my God, and I am Your slave. And I am strictly adhering to You, and to Your promise as possible as I can. I take refuge with You away from the evils that I have committed. I admit to Your grace upon me, and admit to my sins, so forgive me, for non-forgives sins but You."[٢٥٢]

٣٥. The believers' path to Heaven is a long one, so they should be prepared for it.

I looked at the believer's path to Heaven and discovered that sinners, like I am, have got a long way to go, a way that is surrounded with dangers, great

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[٢٥٢] اللهم أنت لا إله إلا أنت. خلقتني وأنا عبدك وأنا على عهدك ووعدك ما استطعت. أعوذ بك من شر ما صنعت. أبوء لك بنعمتك علي وأبوء بذنبي فاغفر لي فإنه لا يغفر الذنوب إلا أنت.

victories[٢٥٣], and plenty of obstacles. There are some sinful believers who are cut short before Heaven, remain in Hell as long as Allah, His Almighty, wishes, do not enter Heaven afterwards but burned, and then their skins are replaced with new ones. As for the atheists' way to Hell, it is very short, starting with the grave. Referring to Noah's people, Allah, His Almighty says: {مما خطيئاهم أغرقوا فأدخلوا نارا.}(نوح: ٢٥)[٢٥٤] using the فاء that indicates the instantaneous response, or result. His Almighty also says, referring to Pharo's people: {النار يعرضون عليها غدوا وعشيا ويوم تقوم الساعة أدخلوا آل فرعون أشد العذاب.}(غافر: ٤٦)[٢٥٥] Then the resurrection, the day of the congregation of the dead, and finally Hell. However, the believers' way to Heaven is a long one, and they are not allowed into it, until the people of Hell are thrown into Hell. Therefore, let's begin the journey of belief from its initial steps.

٣٦. Death is unavoidable.

The period from this moment to death could be a minute, and it could be years. Moreover, the life span of Muhammad's, Allah's peace and blessings be upon him,

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[٢٥٣] The desert, in the past used to be called a victory, or an accomplishment because it is a real and a great accomplishment to cross it, and out of it alive.

[٢٥٤] "Because of their sins they were drowned, then were made to enter the Fire." (٧١: ٢٥)

[٢٥٥] "The Fire, they are exposed to it, morning and afternoon and on the Day when the Hour will be established (it will be said to the angels): 'Cause Pharaoh's people to enter the severest torment!'" (٤٠: ٤٦)

followers is generally from sixty to ninety years, and none but few exceed the previous span.

Today, I am, the writer of those lines, have passed sixty lunar years, therefore I have arrived at the end of my life, and living the extra time given to me by Allah, His Almighty. From this now to the time of departure, no one knows how will the final moment be. Prophet Muhammad, Allah's peace and blessings be upon him, said: "A person works as one of Heaven's people, until there is only a foot between him and entering Heaven, then his destiny takes the precedence, so he works as one of Hell's people, and falls in it. And, a person works as one of Hell's people, until there is only a foot between him and entering Hell, then his destiny takes the precedence, so he works as one of Heaven's people, and falls in it." He, Allah's peace and blessings be upon him, also said: "A person appears as if he works as one of Heaven's people, while he is one of Hell's people, and a person appears as if he works as one of Hell's people, while he is one of Heaven's people."[٢٥٦]

My God, my Allah, I pray to You praising all your attributes, and high qualities, names, and descriptions. I pray to You to help me hold on to my belief in You until I meet You, to make the last days of my life the best day, and to make my best deeds the final ones. My Allah, I ask Your kindness to make my end, and the end of my brothers a happy end, and fasten our hearts upon faith in You, and do not allow them to go astray after you have showed us the right path.

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[٢٥٦] Agreed upon.

A believer will always be afraid of the changes that go on within his heart. After all why was it called a heart but because of its changes?[٢٥٧] Prophet Muhammad, Allah's peace and blessings be upon him, whose faith and belief was as steady as a motionless mountain, who is Allah's best creatures, and worshipers, non-negotiable, used to say: "O, You are the shifter of hearts, fasten my heart on your religion."[٢٥٨] Abd-Allah Ibn Masa`ood narrated also that of prophet Muhammad's, Allah's peace and blessings be upon him, most swearing was "No, by the shifter of hearts."[٢٥٩]

Therefore, how would others or I guess the end? We are living the age that the Prophet, Allah's peace and blessings be upon him, urged to: " Conquer with good deeds, tests as dark as the night. A man is a believer at night, and in the morning he becomes a non-believer. A believer in the morning, and becomes a non-believer at night. A person sells his religion for a meager earthly gain."[٢٦٠] {ربنا لا تزغ قلوبنا بعد إذ هديتنا وهب لنا من لدنك رحمة إنك أنت الوهاب.}(آل عمران: ٨)[٢٦١]

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[٢٥٧] In Arabic, the word "heart" means "change."

[٢٥٨] Narrated by Ibn-Majeh.

[٢٥٩] Narrated by Al-Bukhari.

[٢٦٠] Narrated by Ahmed, Moslem, and Al-Termethi.

[٢٦١] "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower." (٣: ٨)

٣٧. Does a believer suffer the agony and pains of death?

Death is a dreadful moment, that everybody fears, and hates, the believer, and the non-believer. There is no escape from it, for it is a must for everyone, along with the pulling off of the soul, and the pains. Everyone has to taste it, a believer or a non-believer. Allah, His Almighty, says: {كل نفس ذائقة الموت}(آل عمران: ١٨٥ الأنبياء: ٣٥)[٢٦٢] His Almighty Also says: {إنك ميت وإنهم ميتون}(الزمر: ٣٠)[٢٦٣] A believer does not suffer of death pains but a little; however, death struggle is the non-believer's first torture.

In his the compilation of true *Hadeeth*, Al-Bukhari narrates: A`esha, may Allah, His Almighty, be pleased with her, used to say: "Some of Allah's grant upon me is that Allah's Prophet, Allah's peace and blessings be upon him, has died in my house, during my day, and between my chest and my throat, and that Allah has joined my saliva to his at the moment of his death. Abd-Al-Rahman (her brother) came in with a *miswak*[٢٦٤] in his hand, while Allah' Prophet, Allah's peace and blessings be upon him, was leaning on me. I saw him[٢٦٥] looking at it, I knew that he liked *al-sewak*, so I said: 'Should I take it for you?' So he nodded, meaning yes. I gave it to him but it was hard for him. So I asked: 'Should I soften it for you?'

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[٢٦٢] "Everyone shall taste death." (٣: ١٨٥ \ ٢١: ٣٥)

[٢٦٣] "Verily, you (O Muhammad صلى الله عليه وسلم) will die and verily, they (too) will die." (٣٩: ٣٠)

[٢٦٤] A tooth brush.

[٢٦٥] Muhammad, Allah's peace and blessings be upon him.

He nodded meaning yes. So I softened it. There was a *rokwah*, or a box-O`mar was not certain-that has water, so he started dipping his hands in the water and wiping his face with them saying: 'There is no God but Allah, death has agonies.' Then he raised his hand saying: 'With the high God.' Until he died and his hand leaned down, Allah's peace and blessings be upon him."[٢٦٦]

٣٨. The moment of death is the moment of realizing the final result.

The moment of death of every slave of Allah's, His Almighty, is the revelation of the final result; the believer is welcomed with the good news of Heaven, and the non-believer is welcomed with the good news of Hell. Allah, His Almighty, says: {إن الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة[٢٦٧] ألا تخافوا ولا تحزنوا وأبشروا بالجنة التي كنتم توعدون. نحن أولياؤكم في الحياة الدنيا وفي الآخرة ولكم فيها ما تشتهي أنفسكم ولكم فيها ما تدعون نزلا من غفور رحيم} (فصلت: ٣٠-٣٢)[٢٦٨] Yet the non-believer receives slaps,

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[٢٦٦] Narrated by Al-Bukhari.

[٢٦٧] أي عند الموت.

[٢٦٨] "Verily, those who say: 'Our Lord is Allah (Alone),' and then they *Istaqamu* (followed the Right path, not diverting at all), on them the angels will descend (at the time of their death) (saying): 'Fear not, nor grieve! But receive the glad tidings of Paradise, which you have been promised! We have been your friends in the life of this world and we (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask for. An entertainment from (Allah), the Oft-Forgiving, Most Merciful.'" (٤١: ٣٠-٣٢)

and blows at death. Allah, His Almighty, says: {فكيف إذا توفتهم الملائكة يضربون وجوههم وأدبارهم.}(محمد: ٢٧)[٢٦٩]

The non-believer is also informed of "the good news" of Hell, and severely blamed, at the moment of death. Allah, His Almighty, says: {الذين تتوفاهم الملائكة ظالمي أنفسهم فألقوا السلم ما كنا نعمل من سوء. بلى إن الله عليم بما كنتم تعملون. فادخلوا أبواب جهنم خالدين فيها فلبئس مثوى المتكبرين.}(النحل: ٢٨-٢٩)[٢٧٠]

٣٩. The final moments of the lives of the believer and the non-believer.

The Prophet, Allah's peace and blessings be upon him, has described those last moments of the believers', and the non-believers' life. He, Allah's peace and blessings be upon him, said: "When the believer is in the transient stage of leaving life and approaching the life after death, white-faced angels whose faces look like the sun descend upon him from the sky, with a cloth from

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[٢٦٩] "Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs?" (٤٧: ٢٧)

[٢٧٠] "Those whose lives the angels take while they are doing wrong to themselves (by being disbeliever's.) Then they will make (false) submission (saying): 'We used not to do any evil.' (The angels will reply): 'Yes! Truly, Allah is All-Knower of what you used to do.' So enter the gates of Hell, to abide therein, and indeed, what an evil abode will be for the arrogant." (١٦: ٢٨-٢٩)

Heavens, and *Hanoot*[٢٧١] from Heavens. They sit at an eyesight distance from him. Then the angel of death comes, until he is at his[٢٧٢] head, and says: ‘O, you! The virtuous soul! Come out to forgiveness from Allah, and satisfaction.’ So, it comes out, flowing like a flowing drop from the mouth of the water-skin. So, he takes it. Then, the moment he takes it, they[٢٧٣] do not leave it in his hand, not even for an eyewink. They place it within that cloth, and[٢٧٤] that *Hanoot*. It gives out the best smell of *misk*[٢٧٥] on the face of earth. They take it up.

Not a single group of angels but says: ‘What is this chaste soul?’ They[٢٧٦] respond: ‘He is a man, the son of a man,’ calling him with his best names that he was used to be called with in life, until they end up at the lowest sky. They ask for permission, for him, to enter, so he is permitted, and the closest[٢٧٧] from each sky escort him to the next, until he ends up at the seventh sky. Then Allah, His Almighty, says: ‘Write my slave’s book at *A`llieen*[٢٧٨], and take my slave back to earth. I have created them from it, to it I return them, and from it I resurrect them once more.’

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[٢٧١] A perfumed medical substance used for the dead body before burring it.

[٢٧٢] The dying person’s head.

[٢٧٣] The white-faced angels.

[٢٧٤] And perfume it with that *Hanoot*.

[٢٧٥] Misk is the finest, and the best substance used as a perfume.

[٢٧٦] Refer to Note no. ١٩٨.

[٢٧٧] Of the angels to Allah, His Almighty.

[٢٧٨] Heavens, and paradise.

Therefore, his soul is returned[279] and two angels come to him, and raise him into a sitting position. They ask him: ‘Who is your God?’ He says: ‘My God is Allah.’ They ask him: ‘What is your religion?’ He says: ‘My religion is Islam.’ They ask him: ‘Who is that man who was sent to you?’ He says: ‘He is Allah’s messenger.’ They ask him: ‘What is your knowledge?’ He says: ‘I have read Allah’s book so I have believed in it and have trusted it.’ Consequently, a caller from the sky calls: ‘My slave has told the truth. So, provide him with ground coverings from Heavens, dress him up from Heavens, and open to him a door to Heavens.’ So, he receives of its fresh air and gracious smell, and his grave is widened as far as his eyesight. A nice looking man, nicely dressed, and smells nice comes to him and says: ‘Be happy, for I carry to you pleasant news. This is the day you’re promised.’ So, he asks: ‘Who are you, for your face is the kind that delivers good news?’ So he says: ‘I am your good deed? So he says: ‘My God! Let it be the Hour[280]! My God! Let it be the Hour! So I can go back to my family and my possessions.’

When the non-believer is in the transitory stage of leaving the earthly life and approaching life after-death, black-faced angels with them is *Al-Masooh*[281] descend upon him from the sky. They sit at an eyesight distance from him. Then the angel of death comes, until he is at

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[279] His soul is returned into his body.

[280] The Judgement Day, and the Hour of resurrection.

[281] The ugliest, dirtiest, smelliest, and most rotten rags.

his[٢٨٢] head, and says: 'O, you! The evil soul! Come out to a wrath from Allah, and a hatred.' So, it scatters within his body. So, he pulls it out, like pulling *Al-Safood*[٢٨٣] off wet wool. Then, the moment he takes it, they[٢٨٤] do not leave it in his hand, not even for an eye wink, but quickly put it in that *Al-Masooh*. It gives out the smell of the most rotten dead body on the face of earth. They take it up. Not a single group of angels but says: 'What is this evil soul?' They[٢٨٥] respond saying: 'He is a man, the son of a man,' calling him with his worst names he was used to be called with in life. They ask for permission, for him, to enter, but he is denied, then he[٢٨٦] recited: {لا تفتح لهم أبواب السماء}(الأعراف: ٤٠)[٢٨٧]

Then Allah, His Almighty, says: 'Write his book at *Sejeen*[٢٨٨]. So, his soul is thrown down, and back into his body, and two angels come to him, and raise him into a sitting position. They ask him: 'Who is your God?' He says: 'Ha[٢٨٩]. Ha. I don't know.' They ask him: 'What is

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[٢٨٢] The dying person's head.

[٢٨٣] A multi-headed throne that is abundant in the desert, known by the shepherds especially, for it gets tangled in the sheep's wool.

[٢٨٤] The angels who are delivering him to the sky.

[٢٨٥] Refer to Note No. ٢١١

[٢٨٦] Prophet Mohammed, Allah's peace and blessings be upon him.

[٢٨٧] "For them the gates of heaven will not be opened." (٧: ٤٠)

[٢٨٨] In the lower earth.

[٢٨٩] This response is indicative of how far a non-believer was lost in life, to the point that he cannot concentrate or remember. But how could he remember

your religion?' He says: 'Ha. Ha. I don't know.' They ask him: 'Who is that man who was sent to you?' He says: 'Ha. Ha. I don't know.' Then, a caller from the sky calls: 'My slave has lied. So, provide him with ground coverings from Hell, and open to him a door to Hell.' So, he receives of its heat, and roasting wind, and his grave is tightened until his ribs are crisscrossed. An ugly looking man, dressed in rags, and smells very rotten, who comes to him and says: 'Be satisfied with the bad news I carry to you. This is the day you are promised.' So, he asks: 'Who are you, for your face is the kind that delivers evil news?' So he says: 'I am your evil deed?' So he says: 'My God! Let it not be the Hour!'"[٢٩٠]

٤٠. Some sinners, of the believers, are tortured in their graves for small and great sins.

Sinful believers might be punished in their graves for small, or great sins, some are punished for *Namimah*[٢٩١], some for not protecting themselves from their urine, and some for debts that they have not paid back. In *Emam* Ahmed's, may Allah, His Almighty, bless his soul,

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since his life was a total deviation from the Right path الصراط المستقيم the path that the believers ask for in every prayer.

[٢٩٠] Narrated by Ahmed, Abu-Dawood, Ibn Khozaima, Al-Hakem, and authenticated by Al-Albani.

[٢٩١] *Namimah* is a very sinful activity indeed, for it stands for informing a person of anything bad mentioned about him during his absence, not as an information, but actually to create hostility among the society.

compilation of true *Hadeeth*, referring to Jabber Bin A`bd-Allah Al-Ansari who said: “A man died, so we washed him, and applied *Al-Hanoot* to his body, and put him in the *Kafan*[٢٩٢], then we carried him to Allah’s prophet, Allah’s peace and blessings be upon him, to pray on him. We asked: ‘Would you pray on him.’ He[٢٩٣] stepped forward, then asked: ‘Has he got a debt?’ We said: ‘two Dinars.’ So he left.

Then Abu Q`atadah promised to pay the debt, so we went to him.[٢٩٤] Abu Q`atadah said: ‘I will pay the two Dinars.’ Then the prophet of Allah, Allah’s peace and blessings be upon him, said: ‘Will the lender receive his right, and the dead be free of his obligation?’ He said: ‘Yes.’ So, he prayed for him[٢٩٥]. A day later, he[٢٩٦] asked: ‘what happened to the two Dinars?’ Abu Q`atadah said: ‘He has died only yesterday.’ The following day he[٢٩٧] went to the prophet and said: ‘I have paid them off.’ Allah’s prophet responded: ‘Now his skin cools off.”[٢٩٨] His statement, Allah’s peace and blessings be upon him, “Now, his skin cools off,” indicates that he was being tortured in the grave until his debt was paid off.

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[٢٩٢] The white cloth wrapped around a dead body before burying it.

[٢٩٣] The prophet, Allah’s peace and blessings be upon him.

[٢٩٤] The prophet, Allah’s peace and blessings be upon him.

[٢٩٥] The prophet, Allah’s peace and blessings be upon him, prayed on the dead man.

[٢٩٦] The prophet, Allah’s peace and blessings be upon him.

[٢٩٧] Abu Q`tadah.

[٢٩٨] Narrated by Ahmed.

Another, is a person who died as a martyr, near the Prophet, Allah's peace and blessings be upon him, but since he has snatched a headscarf, that was not worth even four Derhams, he got into torture immediately after his death. In *Sah`eeh` Al-Bukhari*[٢٩٩], may Allah bless his soul, according to Abu-Horairah, may Allah be pleased with him, who said: "We left with Allah's messenger, Allah's peace and blessings be upon him, on the day of *Khaieber*, and have not gained neither gold nor silver, but money, clothes and commodities, so a man of the people of "Al-Debaib," who was called "Rafae`ah Bin Zaid," presented Allah's messenger with a boy called "Moda`am."

Then, Allah's prophet, Allah's peace and blessings be upon him, headed towards *Al-Qu`ora* valley. When He was in *Al-Qu`ora* valley, and "Moda`am" was lifting Allah's prophet's, Allah's peace and blessings be upon him, belongings, a stray arrow killed him. The people said: 'Delighted he is to be in Heavens.' Allah's messenger, Allah's peace and blessings be upon him, said: 'No! By the One who owns my life. The scarf he took on the day of *Khaibar*[٣٠٠] from the spoils of war that were not divided yet is burning him!' When the people heard such a statement, a man brought a shoelace, or two, to the Prophet, Allah's peace and blessings be upon him. He, Allah's peace and blessings be upon him said: "A shoe-lace of fire, or two shoe-laces of fire."[٣٠١]

The following *Hadeeth* is narrated by Moslem according to Abu-Horairah, may Allah be pleased with

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[٢٩٩] Al-Bukhari's compilation of true *Hadeeth*.

[٣٠٠] An earlier battle that the Moslems came out of victorious.

[٣٠١] Narrated by Al-Bukhari.

him, who said: “We left with the Prophet, Allah’s peace and blessings be upon him, to *Khaibar*. Allah has awarded us, with victory. We have not gained gold nor silver, but commodities, food, and clothing. Then we headed towards the valley, while the messenger of Allah, Allah’s peace and blessings be upon him, was accompanied by a slave of his, who was given to him as a gift from a man of “Jetham,” called “Rafaa`ah Bin Zaid,” of “Bani[٣٠٢] Al-Dubaib.”

When we descended the valley, the slave of Allah’s Prophet, Allah’s peace and blessings be upon him, started unloading the Prophet’s, Allah’s peace and blessings be upon him, belongings, but was shot with an arrow, that caused his death. So, we said: ‘Delighted he is win martyrdom, O, messenger of Allah.’ Allah’s messenger, Allah’s peace and blessings be upon him, said: ‘No. By The One who holds my soul in his hand! The scarf is burning him, he unlawfully took it from the spoils of war before the it was divided.’ He said: ‘So, the people were alarmed, and a man came with one or two shoe-laces, and said: ‘Messenger of Allah, I got[٣٠٣] on the day of *Khaibar.’* So, Allah’s messenger, Allah’s peace and blessings be upon him, said: ‘A shoelace of fire, or two shoelaces of fire.”[٣٠٤]

Therefore, reconsider, my Muslim brother. Taking a shoelace from the spoils of war undoubtedly belongs to the small sins class, for a shoelace is nothing, will be given away freely, and whoever loses it will not

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[٣٠٢] The Family of.

[٣٠٣] I got those.

[٣٠٤] Narrated by Moslem.

ask about it, yet, since it was a theft, it was not forgiven. This previous *Hadeeth* is the best indicative example of the probability of the believer's punishment in his grave for small sins.

٤١. A tortureless grave.

A grave, even if there were no torture in it, is a terrifying home. It is loneliness, dreariness, darkness, and tightness incarnated. Prophet Muhammad, Allah's peace and blessings be upon him, said: "These graves are enclosed, upon the people inside them with darkness, and Allah fills them with light through my prayers for them."[٣٠٥]

I pray to you The Almighty to bless, and save your slave and Prophet Muhammad. I pray to you to save me, along with my brothers, the believers from grave's torture. I pray to you to fill our graves with light, and to save us from blasphemy after you have already showed us the right path and lead us to Islam.

Not a single believer but will be welcomed with a hug and a squeeze. Muhammad, Allah's peace and blessings be upon him, said, referring to Sae`d Ibn Maa`athe: "This is the one to whom the throne has shaken, and the gates of the skies have opened, and who was witnessed by seventy thousand angels, he was hugged[٣٠٦],

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[٣٠٥] Narrated by Ahmed and Moslem.

[٣٠٦] Embraced by the grave itself.

then released."[٣٠٧] Therefore, if this is the case with Sae`d Ibn Maa`athe, the man of a high authority and recognition of The *Ous*[٣٠٨], and the leading in belief, whose accomplishments are unaccountable, and to his death Allah's throne has shaken, then how about anybody else?

The believer, the non-believer, and the hypocrite are all treated in the grave according to their deeds. Moreover, the *barzakh*[٣٠٩] life is a full life, with all the feelings, and the senses that are of life before death; there is happiness, delight, and anticipation for a better situation, and there is also sadness, calamity, pain, and suffering.

٤٢. The day of the congregation of the dead of all human beings, and the standing before Allah, the longest, heaviest, gloomiest, and most terrifying day.

What comes after the grave is even greater. It is the heaviest, the longest, the gloomiest, and the most terrifying day. It is the Day of Resurrection; the day people are out of their graves. It is one day, but it equals fifty thousand years of the days we know in life. It is a day without a sunset, until after fifty thousand years. It is a day

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[٣٠٧] Narrated by Al-Nessae'I, and authenticated by Al-Albani.

[٣٠٨] The native people of *Al-Madinah* are divided into two main famous tribes: *Al-Ous*, and *Al-Khazraj.*

[٣٠٩] The transitive life-period between the earthly life and the permanent life that starts immediately after death.

when people stand up for the God of all, in their own sweat that reaches half of their ears. Some of them are as deep in their own sweat up to their heels, some up to their knees, some up to their breasts, some are silenced with it, and some are totally covered with it. Allah, His Almighty, has already warned about that day, for His Almighty says: {يا أيها الناس اتقوا ربكم إن زلزلة الساعة شئ عظيم. يوم ترونها تذهل كل مرضعة عما أرضعت وتضع كل ذات حمل حملها وترى الناس سكارى وما هم بسكارى ولكن عذاب الله شديد.}(الحج: ١-٢)[٣١٠]

Allah, His Almighty has ordered His Prophet, Allah's peace and blessings be upon him, to pray in the middle of the night, in preparation for that certain day, and to be alerted by it. In the Holly Qu`oran, Allah, His Almighty, says: {ومن الليل فاسجد له وسبحه ليلا طويلا إن هؤلاء يحبون العاجلة ويذرون وراءهم يوما ثقيلا.}(الإنسان: ٢٦-٢٧)[٣١١] Allah, His Almighty also says: {فكيف تتقون إن كفرتم يوما يجعل الولدان شيبا. السماء منفطر به.}(المزمل: ١٧-١٨)[٣١٢] His Almighty also says: {سأل سائل بعذاب واقع. للكافرين ليس له دافع من الله ذي المعارج. تعرج الملائكة والروح إليه في يوم

[٣١٠] "O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah." (٢٢: ١-٢)

[٣١١] "And during night, prostrate yourself to Him, and glorify Him a long night through. Verily! These (disbeliever's) love the present life of this world, and put behind them a heavy Day." (٧٦: ٢٦-٢٧)

[٣١٢] "Then how can you avoid the punishment, if you disbelieve, on a Day that will make the children gray-headed, (the Day of Resurrection)? Whereon the heaven will be cleft asunder?" (٧٣: ١٧-١٨)

كان مقداره خمسين ألف سنة. فاصبر صبرا جميلا.}(المعارج: ١-٤)[٣١٣] Allah, His Almighty, after narrating the deaths of the prior nations, He says: {إن في ذلك لآية لمن خاف عذاب الآخرة ذلك يوم مجموع له الناس وذلك يوم مشهود.}(هود: ١٠٣)[٣١٤] Allah, His Almighty, also says: {أمن هو قانت آناء الليل ساجدا وقائما يحذر الآخرة ويرجو رحمة ربه. قل هل يستوي الذين يعلمون والذين لا يعلمون إنما يتذكر أولو الألباب.}(الزمر: ٩)[٣١٥]

The Prophet, Allah's peace and blessings be upon him, has described some of the features of that day, its length, its pains and horrors, some of its devastating scenes that cause the heart to shatter, drive tears to the eyes, and devote the whole meditation around it, leaving everything else. The Prophet, Allah's peace and blessings be upon him, said: "On the Day of Judgement, the sun gets very close to the people, until it is about a mile over them, so the people are in their own sweat as deep as their deeds. Some of them are as deep as their own ankles, some as deep as their knees, some as deep as their hips, and some are silenced by their own sweat." He said: "And the

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[٣١٣] "A questioner asked concerning a torment about to befall, Upon the disbeliever's, which none can avert, From Allah, the Lord of the ways of ascent. The angels and the Ruh (Gabriel) ascend to Him in a Day the measure whereof is fifty thousand years, So be patient (O Muhammad صلى الله عليه وسلم), with a good patience." (٧٠: ١-٥)

[٣١٤] "Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present." (١١: ١٠٣)

[٣١٥] "Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: 'Are those who know equal to those who know not?' It is only men of understanding who will remember." (٣٩: ٩)

Prophet, Allah's peace and blessings be upon him, pointed with his hand to his mouth."[٣١٦]

On this tremendously horrible day friends see each other, but they run away from each other, and each is busy with his own problems. Allah, His Almighty, says: {ولا يسأل حميم حميما.}(المعارج: ١٠)[٣١٧] His Almighty also says: {يوم يفر المرء من أخيه وأمه وأبيه وصاحبته وبنيه لكل امرئ منهم يومئذ شأن يغنيه.} (عبس: ٣٤-٣٧)[٣١٨]

On this day the non-believer is in a tremendous torture of fear and worry, despair of Allah's mercy, and is awaiting the definite torture in Hell. His face becomes as dark as night, due to his great grief and devastating melancholy. His Almighty says: {كأنما أغشيت وجوههم قطعا من الليل مظلما.}(يونس: ٢٧)[٣١٩] His Almighty also says in the Holly Qu`oran: {يوم ينفخ في الصور ونحشر المجرمين يومئذ زرقا يتخافتون بينهم إن لبثتم إلا عشرا نحن أعلم بما يقولون إذ يقول أمثلهم إن لبثتم إلا يوما.}(طه: ١٠٢-١٠٤)[٣٢٠] As for the faithful people, on the land of the Day of Resurrection, they are classified and the tensity of their sadness, grief, sorrow,

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٣١٦ Narrated by Moslem.

٣١٧ "And no friend will ask of a friend." (٧٠: ١٠)

٣١٨ "That Day shall a man flee from his brother, And from his mother and his father, And from his wife and his children. Everyman, that Day, will have enough to make him careless of others." (٨٠: ٣٤-٣٧)

٣١٩ "Their face will be covered, as it were with pieces from the darkness of night." (١٠: ٢٧)

٣٢٠ "The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the criminals (sinners) Zurqa; (blue eyed with black faces.) In whispers will they speak to each other (saying): "You stayed not longer than ten (days.) We know very well what they will say, when the best among them in knowledge and wisdom will say: 'You stayed no longer than a day!'" (٢٠: ١٠٢-١٠٤)

and worry depends on their own faith, their good deeds, and the sins that they have committed.

٤٣. A *Zakat* withholder is punished for fifty thousand years.

Some people of faith, who have sins that Allah, His Almighty, wishes not to forgive, are tortured on the land of the Day of Resurrection[٣٢١], for those sins until justice is established among the people-I take refuge with Allah, His Almighty from His Anger and fury.

The withholder of *Zakat*, In the true *Hadeeth* that the Prophet, Allah's peace and blessings be upon him, said: "Any owner of a treasure, who does not give out its right, then it will become plates of fire, heated in Hell's fire, by which his side, his forehead, and his back will be burned. Until Allah, His Almighty, establishes justice among His creatures, on a day that equals fifty thousand years, of what you count."[٣٢٢]

The prophet, Allah's peace and blessings be upon him, as narrated by *Emam* Moslem, said: "Any owner of gold or silver, who does not pay out their rights then on the Day of Judgement they will become plates of fire, heated in Hell's fire, by which his side, his forehead, and his back will be burned. Whenever these plates get

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[٣٢١] Fifty thousand years.

[٣٢٢] Narrated by Emam Ahmed.

cool off, they are[٣٢٣] back to him, on a day that equals fifty thousand years, until all judgements are passed onto the slaves and his way is seen whether to Heaven or to Hell."

Somebody asked: 'O Prophet of Allah, how about cows and sheep?' He, Allah's peace and blessings be upon him, said: 'There isn't an owner of cows, or sheep who does not give out its right[٣٢٤], but will come on The Day of Judgement with those on a very flat land, non of them is missing. Non of them has curved horns, without horns, nor broken horns[٣٢٥]. They will attack him with their horns, and step on him with their hooves, the moment the last one is done, the first one is back again, on a day that equals fifty thousand years, until all judgements are passed onto the slaves, and his way is seen whether to Heaven, or to Hell."

Somebody also asked: 'O Prophet of Allah, How about horses?' He, Allah's peace and blessings be upon him, said: 'Horses are of three: For a man it is a torture, for a man it is a shelter, for a man it is a reward. As for the one to whom it becomes a torture, he is the one who saddles it in hypocrisy, pride, and to be used against the people of Islam, therefore it is a torture. As for the one to whom it is a shelter, he is a man who saddles it in the sake of Allah, and hasn't forgotten the rights of its back,

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[٣٢٣] Returned to Hell, and.

[٣٢٤] The obligation he has to pay in *Zakat,* indicating his belief in Allah, His Almighty, and that whatever he gains in his life is a gift from his Creator, a gift that he has to thank, and be grateful for.

[٣٢٥] His live stock will be even healthier than they were in life, and attack him for withholding the set amount of zakat for each, in a revenge.

or its neck[٣٢٦], so it is to him a shelter. As for the one to whom it is a reward, he is a man who saddles it for the people of Islam, for the sake of Allah in a green pastor, or a meadow. Whatever it eats from that pastor or meadow, and as much waste it produces, and urinates, is written for him as many rewards. As far as it runs whether mounting one high land or two, Allah will record for him rewards as many as the numbers of its step, and the quantity of its waste, as rewards. Whenever its owner passes by a river and it drinks from it, without forcing it to drink, Allah will write down to him rewards as many as it drinks."

Someone also asked: 'O Prophet of Allah, how about donkeys?' He, Allah's peace and blessings be upon him, said: 'Non revealed to me concerning donkeys, except the following *Ayah;* {فمن يعمل مثقال ذرة خيرا يره. ومن يعمل مثقال ذرة شرا يره.}(الزلزلة: ٧-٨)[٣٢٧]

The previous *Hadeeth* is authenticated in The Holly Book of Allah, His Almighty, when He says: {يا أيها الذين آمنوا إن كثيرا من الأحبار والرهبان ليأكلون أموال الناس بالباطل ويصدون عن سبيل الله والذين يكنزون الذهب والفضة ولا ينفقونها في سبيل الله فبشرهم بعذاب أليم. يوم يحمى عليها في نار جهنم فتكوى بها جباههم وجنوبهم وظهورهم هذا ما كنزتم لأنفسكم فذوقوا ما كنتم تكنزون.}(التوبة: ٣٤-٣٥)[٣٢٨]

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[٣٢٦] The right he has to pay signifying his recognition of Allah's, His Almighty's bountiful gifts upon him, by obeying Allah, His Almighty and blindly accepting His orders.

[٣٢٧] "So whosoever does good equal to the weight of an atom (or a small ant,) shall see it. And whoever does evil equal to the weight of an atom (or a small ant,) shall see it." (٩٩: ٧-٨)

[٣٢٨] "O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the Way of Allah. And those who hoard up gold and silver [Al-Kanz the money, the *Zakat* of which has not been paid,] and spend it not in the Way of Allah, -announce unto them a painful torment. On the Day when that

٤٤. Believers under the shade of Allah on the day of Judgement.

Some believers will be under the shadow of Allah, His Almighty, on the Day of Judgment. Those people were chosen because they have worshipped Allah, His Almighty, with a great, and an absolute devotion. Allah, His Almighty, says: {إن الأبرار يشربون من كأس كان مزاجها كافورا. عينا يشرب بها عباد الله يفجرونها تفجيرا. يوفون بالنذر ويخافون يوما كان شره مستطيرا. ويطعمون الطعام على حبه مسكينا ويتيما وأسيرا. إنما نطعمكم لوجه الله لا نريد منكم جزاء ولا شكورا. إنا نخاف من ربنا يوما عبوسا قمطريرا. فوقاهم الله شر ذلك اليوم ولقاهم نضرة وسرورا.}(الإنسان: ٥-١١)[٣٢٩] Prophet Muhammad, Allah's peace and blessings be upon him, said: "Seven are going to be shaded by Allah's shade, when there is no shade but His: A just *Emam*, a young man grew up

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(gold, silver, etc.) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs: (and it will be said unto them): 'This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard?'" (٩: ٣٤-٣٥)

[٣٢٩] "Verily, the pious, shall drink a cup (of wine) mixed with water from a spring in Paradise called Kafur. A spring wherefrom the slaves of Allah will drink, causing it to gush forth abundantly. They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide spreading. And they give food, inspite of their love for it (or for the love of Him,) to the poor, the orphan, and the captive (saying): 'We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you. Verily, we fear from our Lord a Day, hard and distressful, that will make the faces look horrible. So Allah saved them from the evil of that Day, and gave them a light of beauty, and joy." (٧٦: ٥-١١)

worshipping Allah, His Almighty, a man whose heart yearns to mosques, two men liked each other for the sake of Allah, they gathered for Him, and separated for Him, a man who was called[٣٣٠] by a beautiful woman, but he said: 'I fear Allah.' A man, secretly, gave a charity to the point that his left hand was not aware of the amount that his right hand gave away, and a man who only mentioned the name of Allah, and his eyes were instantly flowing of tears."[٣٣١]

٤٥. ***Al-Serat*, the straight path, is the greatest dilemma for the believers. The persistently obeying Allah passes, and the sinner falls.**

The last stage, before the final one, on this particular day, The Day of Judgement, is the most difficult, and of its hardest times; it is crossing over Hell, from the land the people gathered on, to another bridge, before Heaven. It is crossing over Hell in its entirety. Well, how wide is this Hell? To bring its width closer to our perception, then we would say that it is a crossing over the sun! Yet, the sun is only a small planet in Hell.

Therefore, have you, Allah's slave, considered walking over something that is as wide, and as severely hot as the sun? Yet, the sun with its entire exploding surface that reaches two million degrees is only a very

[٣٣٠] Tempted.

[٣٣١] Agreed upon.

small amount of Hell's fire. So, if we visualize Hell as Allah, His Almighty, has portrayed to us in the Qu`oran, and as His Prophet, Allah's peace and blessings be upon him, has related in many of his *Hadeeth*, then we would realize that it is a great deep hole, beyond the human mind's conception, unless we refer to the distances between planets in this whole wide universe. It is as blazing as the sun, even severer. It is so wide that the sun, and the moon that we know are only two small stones in a very wide desert. Prophet Muhammad, Allah's peace and blessings be upon him, said: "The Sun and the Moon are rolled into Hell, on the Day of Judgment."[٣٣١]

Therefore, if the believers are in a great distress, in that great place and tremendous scene, when standing for The God of all creatures, and the sadness of each is as heavy as his sins and disobedience. Some of the believers are tested in their graves, and tortured until the blow in the *Soor*. Some are tested with fire, in their own location, on this heavy, hard, and long day, until Allah, His Almighty, establishes justice among the slaves.

Yet, there is a greater and a harder situation waiting for them, which is crossing over the *Serat*[٣٣٢] into Heaven. It is either a safe pass, a long lasting suffering, or a fall into Hell's fire to an end that only Allah, His Almighty, knows its whereabouts, until they receive the benefit of mediation, and Allah's mercy at the end. The Prophet, Allah's peace and blessings be upon him, said: "Then the *Serat* is erected over Hell, and my followers and I, are the first to pass. On that Day, nobody speaks but the

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[٣٣١] Narrated by Al-Bukhari.

[٣٣٢] The path of righteousness.

messengers, whose prayers then are: ‘Our Allah, save us, save us.’ In Hell, there are hooks that look like *Al-See`dan’s*. Have you seen *Al-See`dan*? They said: ‘Yes. O prophet of Allah.’ He said: ‘They look like *Al-See`dan’s*, except only Allah knows how great they are, that will snatch people according to their deeds. Some of them are the believers, who are saved by their deeds, and some are the passers, until they are saved.”[٣٣٤]

He, Allah’s peace and blessings be upon him, also said: “Then the bridge is erected on top of Hell, and the mediation is permitted, and they say: ‘Our Allah, save us, save us.’ They[٣٣٥] asked: ‘O, prophet of Allah! What is the bridge?’ He said: ‘It is very narrow, sharp[٣٣٦], and very slippery, it has hooks, claws, and thorns. In *Najd* is a small thorn called *Al-See`dan*. The believers will pass like eyewink, lightning, wind, birds, the best horses, and other mounted animals. So it is either a safely unharmed, a released wounded, or on his head, down in Hell.

Then, when the believers are saved from Hell, by The One who owns me, non of you is as consistent in asking Allah, for tracing the rights, than the believers on the Day of Judgement for their brothers, who are in Hell. They say: ‘Our God! They used to fast, pray, and perform pilgrimage with us!’ So, they were told to: ‘Take out whomever you know!’ So, Hell is forbidden from hurting

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[٣٣٤] Narrated by Moslem.

[٣٣٥] The Muslims sitting around prophet Muhammad, Allah’s peace and blessings be upon him, at that moment.

[٣٣٦] As sharp as a very sharp knife, and even sharper.

them[٣٣٧]. They take out a huge number of people, who were burned up to half of their legs and knees. Then they say: 'Our God! Non of the ones You have ordered us to save is left.' He says: 'Go back! Take out whomever you find with as much as a Dinar's worth of faith in his heart.' So, they take out a huge number of people. Then they say: 'Our God! Non of the ones You have ordered us to save is left.' He says: 'Go back! Take out whomever you find with as much as an atom of faith in his heart.' So, they take out a huge number of people. Then they say: 'Our God! We haven't left any goodness.'"

Abu-Sae`eed Al-Khodri used to say: "If you do not believe me, concerning that *Hadeeth*, then recite, if you wish: {إن الله لا يظلم مثقال ذرة وإن تك حسنة يضاعفها ويؤت من لدنه أجرا عظيما.}(النساء: ٤٠)[٣٣٨] Then Allah, His Almighty, says: "The angels have mediated, the prophets have mediated, the believers have mediated, yet the most merciful hasn't yet. So, He seizes a part of Hell, and takes out people who have never done any good at all, who have turned into lava, and throws them into a river in the very beginning[٣٣٩] of Heavens, which is called, the river of life. So, they grow as the seed grows in the stream of a flood[٣٤٠]. Don't you see how it looks like a stone or a tree, the part exposed to the sun is yellowish, or grayish, and the shaded part is

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[٣٣٧] The ones who are going inside Hell looking for the ones they know in order to take them out.

[٣٣٨] "Surely! Allah wrongs not even of the weight of an atom, but if there is any good (done,) He doubles it, and gives from Him a great reward." (٤: ٤٠)

[٣٣٩] "فيلقيهم في نهر في أفواه الجنة"

[٣٤٠] فيخرجون كما تخرج الحزة في حميل السيل.

white?" They said: 'O Allah's messenger! It sounds as if you were a shepherd in the desert!' He said: 'So they come out like pearls with signets in their necks, recognized by the people of Heavens. Those are Allah's pardoned who are allowed into Heavens having neither deeds they have done, nor goodness they have offered.'

Then He says: 'Enter Heavens, and whatever you see is yours.' They say: 'Our God! You have given us something that You haven't given to anybody else.' So He says: 'I have much better than this to award you with.' They say: 'Our God! What could be better than this?' He says: 'My blessings, so I will never be angry at you.'"[٣٤١] Nobody remains there, but the ones who are restrained by the Qu`oran, so who are they?

٤٦. Who are the ones restrained by the Qu`oran?

The ones restrained by the holly Qu`oran are plenty? Those are the ones that Allah has stated that they will remain in Hell forever. The first are the non-believers, who do not devote worship to Allah only. Allah, His Almighty, says: {إن الله لا يغفر أن يشرك به ويغفر ما دون ذلك لمن يشاء.}(النساء: ١١٦)[٣٤٢] Allah, His Almighty, also says: {وما هم منها بمخرجين.}(الحجر: ٤٨)[٣٤٣] His Almighty says also about them: {إنكم ماكثون.}(الزخرف:

[٣٤١] Narrated by Moslem.

[٣٤٢] "Verily! Allah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom He pleases sins other than that." (٤: ١١٦)

[٣٤٣] "Nor shall they (ever) be asked to leave it." (١٥: ٤٨)

[344](٧٧ The *Ayat* concerning the eternal residency of the non-believers in Hell are plenty. Prophet Muhammad, Allah's peace and blessings be upon him, said: "Be ware that only a Muslim soul will enter Heaven."[345]

Some of the ones who are restrained by the Holly Qu`oran, and sentenced to a permanent imprisonment, are the killers of the human beings with no right. The ones who have not repented are up against Allah, His Almighty, Who says: {ومن يقتل مؤمنا متعمدا فجزاؤه جهنم خالدا فيها وغضب الله عليه ولعنه وأعد له عذابا عظيما.}(النساء: ٩٣)[346] Allah, His Almighty, also refers to the usurer, who had died before repenting, in the following *Ayah* saying:

{الذين يأكلون الربا لا يقومون إلا كما يقوم الذي يتخبطه الشيطان من المس ذلك بأنهم قالوا إنما البيع مثل الربا وأحل الله البيع وحرم الربا فمن جاءه موعظة من ربه فانتهى فله ما سلف وأمره إلى الله ومن عاد فأولئك أصحاب النار هم فيها خالدون.}(البقرة :٢٧٥)[347]

Those people are judged only by Allah, His Almighty, The God of all, and they are not released from Hell but by permission from The Wisest of all rulers. How long are they going to remain in Hell before His, mercy delivers them? This knowledge is of Allah's, His

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[344] "Verily you shall abide forever." (٤٣: ٧٧)

[345] Narrated by Moslem.

[346] "And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him." (٤: ٩٣)

[347] "Those who eat Riba (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Satan leading him to insanity. That is because they say: "Trading is only like Riba (usury,) whereas Allah has permitted trading and forbidden Riba (usury.) So whosoever receives an admonition from his Lord and stops eating Riba (usury) shall not be punished for the past; his case is for Allah (to judge,) but whoever returns (to Riba: usury,) such are the dwellers of the Fire-they will abide therein." (٢: ٢٧٥)

Almighty, only. Undoubtedly the everlasting imprisonment of those sinners is not as the ever-lasting imprisonment of the non-believers, yet it is tremendously long, for this is the meaning of an everlasting imprisonment.

٤٧. **Have the believers considered falling off the straight path, *Al-Serat.***

Therefore, consider, whether reading those lines, or listening to them, and contemplate on the importance of this Day[٣٤٨], for it's the destiny of all Allah's, His Almighty's, creatures not to enter Heaven but by crossing over Hell, on the *Al-Sirat*. Allah, His Almighty, says: {وإن منكم إلا واردها كان على ربك حتما مقضيا ثم ننجي الذين اتقوا ونذر الظالمين فيها جثيا.}(مريم: ٧١-٧٢)[٣٤٩]

Al-Serat, as I have learned, is an extremely long, long, long bridge, on top of Hell. When it is erected, Honesty will stand on one side, and Womb will stand on the other, informing, and announcing that whoever delivered Honesty as should be, and kept a close relationship with the family relatives is saved and goes to Heaven. Yet whoever betrayed Honesty or destroyed his relationship with his relatives, his feet will not be able to

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[٣٤٨] The Day of Judgment.

[٣٤٩] "There is not one of you, but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished. Then We shall save those who use to fear Allah and were dutiful to Him. And We shall leave the polytheists therein to their knees (in Hell.)" (١٩: ٧٠-٧١)

carry him, so he falls, and his hope of entering Heaven is lost. How long is this person, who falls in Hell, is going to remain in Hell, until His Almighty's mercy reaches him? Well, If he remains for one day, then he has stayed there for a thousand years! If he remains for half a day, then he has stayed for fifty years! Allah, His Almighty, says:
{ويستعجلونك بالعذاب ولن يخلف الله وعده وإن يوما عند ربك كألف سنة مما تعدون.}(الحج: ٤٧)[٣٥٠]

٤٨. A single moment in Hell causes the punished to forget all pleasures he enjoyed before.

A single moment or actually a single dip in Hell is enough to cause you to forget all the pleasures you have enjoyed on earth. Prophet Muhammad, Allah's peace and blessings be upon him, said: "The most pampered person in life, of the people of Hell, is brought on the Day of Judgement, and is dipped in Hell, then he is asked: "O Adam's son! Have you ever enjoyed any prosperity? Have you ever encountered any pleasure?" So he says: "No. I swear by You, my Allah." Then the most miserable person in life, of the people of Heaven, is brought and dipped in Heaven, then he is asked: "O Adam's son! Have you ever felt any misery? Have you ever encountered any harshness?" So he says: "No. I swear by You, my Allah, I

[٣٥٠] "And they ask you to hasten on the torment! And Allah fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon." (٢٢: ٤٧)

have never suffered any misery, neither have I seen any harshness, ever."[٣٥١]

٤٩. And they are up against what they have not anticipated from Allah.

Inform those who are confident[٣٥٢]-who consider their sins as flies that come over a person's nose, which he could easily fling away if he only waves his hand-of Mohammed's *Hadeeth*, Allah's peace and blessings be upon him, when he said: "I stood at the gate of Hell, where the most who entered were women."[٣٥٣] Also his, Allah's peace and blessings be upon him, *Hadeeth*, saying: "O, Women! Give charities, for I have seen you to be the most of Hell's people." So, they responded: "Why is that. O, Prophet of Allah?" He said: "You curse a lot, and do not appreciate your husbands. And I have never seen of so short in reasoning and in religion who will drive a determined man out of his senses than anyone of you." They said: "Why is our reasoning and religion so short?" He said: "Isn't the testimony of a woman equals half of the testimony of a man?" They said: "Yes." So, he said: "This is the reason for her to be short in reasoning. Doesn't she abstain from praying and fasting, when she

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[٣٥١] Narrated by Moslem.

[٣٥٢] Those who were mislead by their own self-appraisal, who think that they have already received Allah's, His Almighty's aquital from Hell, due to their apparently, virtuous deeds.

[٣٥٣] Narrated by Moslem.

goes through the monthly period?" They said: "Yes." So, he said: "This accounts for her being short in her religion."[٣٥٤]

So, think about habitual cursing, isn't it considered to be a trivial sin? Isn't denying the husband's bountiful providing is to say: "I haven't seen anything good from you?" Isn't the woman's capability of misleading a strict man, and changing his decisions, in order to commit a sin, or not to perform a duty, is also a sin? Then, since women enter Hell for such disobedience, and whoever commits such sins is far off Allah's, His Almighty's, mercy until after entering Hell, so could a person be secured of being punished for a sin? Since the woman, who is originally, in the very beginning of creation, is of a lower degree than the man, regarding wisdom and reason, is tortured in Hell for such sins. Then, how about the habitual sinner, committing sins, and never repenting, or those who think of their sins as small sins and do not worry about them at all. How about those who think they are safe just because, they feel it within their hearts, without actually exercising it with their senses, and deeply believing in it within their hearts?

٥٠. The Final Stage (The Final Classification.)

[٣٥٤] She has to avoid the physical performance of prayers, since a person has to be physically clean, in order to stand before Allah, His Almighty. (Narrated by Al-Bukhari)

After this hard and tiresome stage, which is crossing over Hell on the bridge, *Al-Serat*, and the safety of whoever is safe of the disobedient believers, then there is the compensation among the believers, and the final settlement of accounts among them. *Emam* Al-Bukhari, Allah bless his soul, narrated, according to Qatadah, according to Abi Al-Mutawakel Al-Naji, that Abu Saa`eed Al-Khudri, may Allah be pleased with him, said that Allah's Prophet, Allah's peace and blessings be upon him, said: "The believers are saved from Hell, then they are held back on a short bridge between Heaven and Hell. Then some rights are given to some of them, from those who have taken them away in life, until they are purged of all guilt and purified of all blemishes, then they are allowed to enter Heaven. I swear by The One Who owns Mohammed's life, that each one will be able to recognize his home in Heaven, more than he does in life."[٣٥٥]

This restriction on this particular bridge, between Hell and Heaven could last for a long time for some sinners, for there are plenty of rights that some believers have taken away from their brothers in Islam, honesty they have betrayed, money they have stolen, along with so many injustice and tyranny.

٥١. Finally, Heaven opens its gates: The poor enter, and the rich are delayed.

[٣٥٥] Narrated by Al-Bukhari.

Finally, after all those long stages, and great obstacles, the believers wait at the still-closed gates of Heaven. These gates do not open until the person whose rank was raised higher in life and after-death by Allah, His Almighty, and who is the *Emam* of all arrives. How can the believers enter Heaven unless their *Emam*, and prophet enters first. Prophet Muhammad, Allah's peace and blessings be upon him, the closest human being to Allah, His Almighty, is the first to knock on Heaven's gate, while everybody is looking, and the believers are waiting. Then a voice from the inside, *Redwan's* voice, its keeper responds: "I was ordered to open to you, nobody else before you."[٣٥٦] Prophet Muhammad, Allah's peace and blessings be upon him, said: "I am the first holder of the right of pre-emption in Heaven."[٣٥٧] He also said: "I am the first to hold on to the Heaven's gate knockers, and knock them."[٣٥٨]

All of the eight gates of Heaven will open up; the width of each is as the distance between *Mecca* and *Hajer*[٣٥٩]. Each gate is specified for a certain type of worship: Prayers gate, *Zakaht's* gate, *Al-Rayan* gate which is the fasting gate, *Jehad's* gate, and Parents' gate. Then the people of faith are classified according to their degrees in worshipping, and the Angels, who are lined up at each gate, call all people belonging to that gate to enter from it. There are believers who will be gratified, and will be

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[٣٥٦] Narrated by Moslem.

[٣٥٧] Narrated by Moslem.

[٣٥٨] Narrated by Ahmed and Al-Termethi, and authenticated by our shaikh Al-Albani.

[٣٥٩] Al-Bahrain.

called from all of those gates because they performed all of those worships: They were the speediest to comply with Allah's orders, His Almighty, to do every good deed, and to be devoted sons to their parents. Prophet Muhammad, Allah's peace and blessings be upon him, said: "The father is the middle gate of Heaven."[٣٦٠] The earliest for prayers, the most honest in fasting, and the most generous in *Zakat*.

The poor people are the first to enter, as a make-up for a period of need in life, while the rich are restrained, and held back (they are held back for half a day, which is fifty years.) Prophet Muhammad, Allah's peace and blessings be upon him, said: "I stood at the gate of Heaven, where most of the people entering are the poor, and the people of authority are held back, except the people of Hell, for they are ordered to Hell. I also stood at the gate of Hell, where most of the people entering are women."[٣٦١] He, Allah's peace and blessings be upon him, also said: "Good news for you, the poor people of the *Mohajereen*, you precede the rich into Heaven in period of half a day."[٣٦٢] Moreover, when the people of Heaven enter, each one will go to his home without a guide or anyone leading him to it, or pointing at it. In another *Hadeeth*, Muhammad, Allah's peace and blessings be upon him, said: "I swear by The One who owns my life that a person will recognize his home in Heaven more than he does in life."[٣٦٣] In the Holly Qu`oran, Allah, His Almighty, says:

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[٣٦٠] Narrated by Ahmed, Al-Termethi, Ibn Majeh, and Al-Hakim.

[٣٦١] Narrated by Ahmed and Al-Bukhari.

[٣٦٢] Narrated by Al-Bukhari.

[٣٦٣] Narrated by Al-Bukhari.

{والذين قتلوا في سبيل الله فلن يضل أعمالهم سيهديهم ويصلح بالهم ويدخلهم الجنة عرفها لهم.}(محمد: ٤-٦)[٣٦٤]

٥٢. The past security was a temptation.

I have looked at my situation in this period and found out that I have lived a conceited period of my life. I discovered that the security I have felt was only a temptation.

I have discovered the truth when I put few items together, that helped to uncover a fact hidden from my eyes, though in fact, it wasn't hidden. The Qu`oran has talked about it a lot, and the Prophet has preached about it from on top of his pedestal for a long time, and when the Prophet, Allah's peace and blessings be upon him, saw Hell with his own naked eyes, he, Allah's peace and blessings be upon him, said: "If you knew what I know, you would laugh a little and weep a lot."[٣٦٥] Whenever he, Allah's peace and blessings be upon him, preached about Heavens and Hell, his face turned very red, his fury was higher, and his voice was louder, as if he were warning of an approaching army, saying: "In the mornings, and in the evenings."[٣٦٦] Moreover, whenever the Prophet, Allah's

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[٣٦٤] "But those who are killed in the Way of Allah, He will never let their deeds be lost, He will guide them and set right their state. And admit them to Paradise which He has made known to them (they will know their places in Paradise more than they used to know their houses in the world.)" (٤٧: ٤-٦)

[٣٦٥] Narrated by Al-Bukhari.

[٣٦٦] Narrated by Moslem.

peace and blessings be upon him, happened to hear a companion saying any of the comforting, trusting, and assuring words concerning Heavens, to whom who is known for his goodness, he says: “By Allah I do not know-being Allah’s prophet-what will happen to me.”[٣٦٧]

In Al-Bukhari, it says that *Umm Al-A`lae’* was a woman from *AlAnsar*[٣٦٨] who pledged the Prophet, Allah’s peace and blessings be upon him, an allegiance and declared her acceptance of Islam, told him that ‘O`thman Bin Matho`oon’ was their choice when the *Al-Ansar* distributed *Muhajereen*[٣٦٩] among them. *Umm Al-A`lae’* said: “O`othman fell ill when he was with us, so I nursed him until he died, and we wrapped him in his clothes. The Prophet, Allah’s peace and blessings be upon him, came in, so I said: ‘Allah bless you *Aba Al-Sae’b’* I testify for you. Allah has gratified you.’ So, the Prophet, Allah’s peace and blessings be upon him, said: ‘How would you know that Allah has gratified him?’ He said: ‘I said: ‘I don’t know. I ransom you with my father’s and mother’s lives, then whom?’ He said: ‘As for him, By Allah, he has received the undeniable truth[٣٧٠]. By Allah, I wish him good but, by Allah, I do not know, while I am Allah’s messenger, what would happen to me!’ She said: ‘Then, by Allah, I will never testify for anyone after him.’ She

[٣٦٧] Narrated by Al-Bukhari.

[٣٦٨] People of *Al-Madeenah.*

[٣٦٩] Muslim immigrants from Mecca.

[٣٧٠] death

said: 'So I was sad because of that[٣٧١]. I slept and saw a flowing fountain for O`othman. I went to Allah's messenger, Allah's peace and blessings be upon him, and told him. He said: 'That is his deeds.''"[٣٧٢] Therefore, could a believer entrust his deeds? Could he enjoy a comfortable sleep not knowing his place, whether it is in Heavens, or in Hell?

٥٣. A call, a plea, and an advice to my Muslim brothers.

Dear Muslim brothers:

Prophet Muhammad, may Allah's peace and blessings be upon him, said: "Whoever owes any of his brothers a claim upon him, be it money or anything else, let him give it back today, before that certain day when he cannot give back a *Dinar* or a *Derham*. Consequently, if he has good deeds then some of them, an amount that equals the claim upon him, will be taken from him on that Day, and if he hasn't got any, then some of the sins of the person, to whom he owes the claim, will be dumped over him."[٣٧٣]

I have scanned backward over my life's records and found many rights and debts I owe to my Muslim brothers, that I cannot pay back. It is a long list of people's

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[٣٧١] The fact that she testified, along with the unknown fate of O`thman Bin Matho`oon.

[٣٧٢] Narrated by Al-Bukhari.

[٣٧٣] Narrated by Al-Bukhari.

rights that I repent of, and would like to make up for right now, in this life, before the life after death. I call upon everyone who has a right over me to forgive me now, in this life, and may Allah, His Almighty reward him the best for it, or claims his rights now, as soon as possible in this life, and may Allah rewards him the best for it, and by doing so he is a true brother and a true friend. I appeal to every sympathetic friend and brother, and ask him in the name of Allah, not to postpone his claim until the Day of Judgement.

My God, I pray to You praising all Your names, attributes, and high qualities and descriptions. I pray for Your overwhelming mercy. I pray to You that You are Allah, God of all creatures, most benevolent, most forgiving, The owner of the high authority and order to overlook my guilt, to forgive my sins, to reward every believer who did good with goodness from You, and to forgive everyone who hurt me or took away from me any of my rights, whatever it could be.

My God, I appeal to You to accept my deeds, You are The One Who hears all and knows all. {رب أوزعني أن أشكر نعمتك التي أنعمت علي وعلى والدي وأن أعمل صالحا ترضاه وأصلح لي في ذريتي إني تبت إليك وإني من المسلمين.}(الأحقاف: ١٥)[٣٧٤]

[٣٧٤] "My Lord! Grant me the power and ability that I may be grateful for Your Favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims." (٤٦: ١٥)